

The American Missionary

S. L. LOOMIS, D.D., *Managing Editor*

T. J. SPENCER, *Business Manager*

Vol. 78, No. 7

July, 1924

New Series, Vol. 16, No. 4

OUR readers will learn with much regret that Miss Stella E. Quin, whose resignation was presented to the Board of Editors six months ago, retires with the close of June from her position as our Business Manager.

Coming to us at a critical moment in the Winter of 1922, a time when our affairs were badly shot to pieces as the result of the protracted illness and death, at the height of the busiest season, of her predecessor, Mr. Edward H. Hames, Miss Quin took up his task with skillful energy and soon brought order out of confusion. From that day to this she has continued to render a type of service which for tireless devotion to our interests, for resourcefulness and for cheerful enthusiasm is beyond all praise. It is not too much to say that the magazine is largely, if not chiefly, indebted to her for its progress, prosperity and the increasing favor with which it is received. Our sincere regards and best wishes will follow Miss Quin to her Cuban home and the new chapter of life that opens before her.—S. L. L.

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We are glad that, without a trying and perilous interval, we are able immediately to introduce as Miss Quin's successor our newly elected Business Manager, Mr. Truman J. Spencer. Mr. Spencer is a well-known figure in Congregational circles. In 1920 he was called from a responsible position with the Yale University Press to become Dr. Herring's Associate Secretary; since then, and up to the present time, he has been in the continuous service of the National Council. He is a man of fine culture, a Shakespearean scholar and lecturer. He is a valued member and a deacon of the First Congregational Church at Mt. Vernon, N. Y. Twenty years of early experience as a practical printer supplemented by a wide acquaintance with Congregational men and affairs have given him an admirable equipment for his present task.—S. L. L.

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Such is the peculiar arrangement of this publication that it provides no regular place in which a word may be said for the magazine itself. We therefore the more eagerly seize the unwonted opportunity afforded by this bit of available space for the purpose of thanking you, our friends, scores of you, hundreds of you, for the kind things you have recently been saying to us both

by letter and by word of mouth. We are glad you approve the new shape; we are glad you like the covers which we have prepared with painstaking care; we are most glad to hear that so many of you find the material presented in our pages more interesting and valuable from month to month.

You must, however, give to yourselves, dear readers, no small part of the credit for the improvement you have noted. There is nothing so stimulating to speaker or writer as an attentive audience. The more diligently you read us, the better stuff we shall print.

One thing is certain, if we fail to make an interesting magazine of it this will be our own fault and not that of the cause; for, if one could only do it justice, we have a great story to tell, wide-stretching as the nation, of infinite variety, wonderful, vital, throbbing with human interest.

On the other hand, we editors and contributors are busy men; we feel that we could do better if we had more time, but we are not employed for this sort of work except in so far as it may be regarded as a minor feature of our main job.

We know you are not flatterers but speak sincerely when you say our magazine is better than it was; we, ourselves, venture to think that it is gradually improving. We are conscious of not a few remaining weaknesses and defects, but, by God's help and your cooperation, we have good hope that we may continue on the upward grade.

Now, if you really believe all you have been saying—why, the only logical thing to do is to *let your light shine!* As we are serving for love, will you not also work for the same fine coin? Tell your friends and neighbors about us and so transmute your kind approval into practical measure for the increase of our circulation.

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In an address of remarkable wisdom and fervor before the recent Areal Conference at Boston Dr. Patton, of the American Board, placed much emphasis upon the importance of fresh news from the mission fields. If you would interest the people, he said, if you would win their hearts and reach their pocketbooks, you must acquaint them with current conditions, present problems, new needs and the latest triumphs of the great movement.

Although he made no special mention of them, it would be hard to state the case more impressively for our two missionary magazines.

Organizing a Church

By REV. ORVILLE L. KIPLINGER

The following suggestive paper is taken from an address given at the National Council in Springfield, Mass., last October. We print it at the request of a number of our subscribers. Mr. Kiplinger is pastor of the flourishing First Congregational Church of Mansfield, Ohio.—EDITOR.

IN organizing a modern church several departments are called for, at least these:

1. Administration and Church Services.
2. Religious Education and Evangelism.
3. Social Life and Fraternal Services.
4. Community Welfare.
5. Missions and Benevolence.

Any local program should, of course, be adjusted to the local situation. Suburban, city, rural and college churches are distinct types, having different needs and require different treatment, but in general it may be said that every modern church organization should provide, as a minimum, the above workable departments.

1. The maintenance of a church property and the services of public worship should be the work of the department of Administration and Church Services, together with the general administration of the church. This department may include many important auxiliaries, such as a *Courtesy Committee* to greet people in the vestibule and to show a friendly spirit especially to strangers; a *Music Committee* to provide the best possible music as a part of the public worship; a *Publicity Committee* in charge of all advertising, including the weekly calendar; a *Church Night Committee* to assist the pastor in promoting the mid-week meetings. To this department, also, would fall the work of the trustees and Finance and Budget Committee of the church and the Every-Member Canvass.

2. The Department of Religious Education and Evangelism should have for its chief function the maintenance of the Church School, and the Young People's Work. All plans for teacher training, pastor's communion classes, personal evangelism, gospel team work for church extension, institutes for mission study and various forms of cooperation with the Religious Education Movement should head up here. As a specific suggestion there might be an *Information Committee* whose duty should be to know in detail everything about the church, its local work and its work through the national benevolent societies, in order to keep the church informed regarding these vital matters. It should also secure subscriptions to *The Congregationalist*, *THE AMERICAN MISSIONARY*, *The Missionary Herald* and other "trade journals" of the Kingdom.

3. The chief duty of the Department of Social Life and Fraternal Service would be both to organize the social life of the church as relates to its own members, their families and friends and to bring it into closer touch with the entire community, attempting to inspire

higher standards in civics, more brotherly relations in industry and a better degree of honesty and sincerity in business.

Every church should have a constructive program for serving its community, both directly through its own efforts and through the largest possible cooperation with other agencies for social uplift. To even formulate such a program each church must know the needs of its neighbors. Its social program should be frequently revised and enlarged as new needs appear.

Someone has said that if a woman has the spirit of motherhood, though she be a queen, she is interested in soap and water, sheets and blankets, shoes and clothing. So when the church has Christ's spirit of service it becomes interested in rents, wages, housing and workshops, food, clothing and many other things that once did not enter into its consideration.

This department of church activity will find a wide field for study and for leadership along the lines of public recreation, health, housing, labor, foreign population, charities, social agencies, and the civic welfare of the community.

4. It will be seen that there is a very close relation between this department and that of Community Welfare. I suggest, however, the separate Department of Community Welfare for a very specific purpose: that it may put into working clothes some of the

ideals projected by the Department of Social Life and Service. I have in mind the relating of the church to definite community enterprises. This department should train and enlist workers for all forms of community service. It should definitely relate the church to settlement work, the Y. M. C. A., Juvenile Court work, community recreation; in fact, all forms of community survey and other social agencies.

5. The Department of Missions and Benevolence should be charged with the promotion of all missionary interests; cooperating with the denominational missionary boards, it should help the church to discharge its full responsibility to the world outside its own community. This department should be coordinated with those of Administration, Religious Education and Social Life. Thus mission study classes may have the backing of the Religious Education Department or missionary programs and pageants may be introduced at Church School session or children's and young people's meetings. This department should also include the missionary divisions of the women's organizations and any other movement in the church which has to do with missions and benevolence. All special appeals for support by outside benevolence causes should



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be referred to the attention of this department.

6. In churches of large membership I would suggest also a Department of Women's and Girls' Work; and (7) a Department of Men's and Boys' Work. The function of such departments would be to co-ordinate the influence of the church in a grade system of personal and social work up through girlhood to womanhood and up through boyhood to manhood. These departments would naturally connect with those already discussed according to their several functions. Under them provision would be made for story telling, games, pageants, motion pictures, gymnasium work, year-round recreational activities as well as definite project work based on religious education and missionary instruction.

I now venture to illustrate from the life of my own church some typical results that have followed such a system of organization.

Under the department of Administration and Church Worship, a Church Night Committee has recently arranged the mid-week meetings from October 1 to December 31. These meetings plan for:

- A conference on church plans and methods.
- An evening devoted to the topic: Prayer. The pastor as leader.
- An evening of current events in the field of religion.
- An evening in charge of the Men's Club reviewing Henry Sloan Coffin's book, "What Is There in Religion?"
- A forum meeting. Address by the State Secretary of the Machinists' Union. Topic: Points of Contact between the Church and Labor.
- A missionary program.
- An evening in charge of the Music Committee. Topic: Favorite Hymns of the Church.
- An evening in charge of the Benevolence Committee. Topic: Hours in a Congregational Day.
- An evening in charge of the Trustees. Topic: The 1924 Budget.
- Fostering the Christmas Spirit. The Pastor as leader.
- An evening with comrades of other days.

Under this department also the church office has been equipped with a good rotary neostyle and an addressograph and two typewriters. Thousands of pieces of publicity go out from the church office. A trained publicity man also has charge of our newspaper publicity and advertising. No hit-or-miss scheme, with copy written on the spur of the moment, will ever bring the desired results. An advertising campaign must be outlined before an inch of space is contracted for or one advertisement inserted. There is another style of church publicity that is effectual and free. Get in touch with the city editor of the local newspaper. Tell him the church program. Write up the meetings of the missionary societies, etc. Write it in newspaper style. Say it yourself. Do not make the newspaper say it.

Our Department of Religious Education has done a fairly good piece of work in the Church School. On the last Sunday of September we had a real promotional exercise, giving certificates to all who had completed certain work and were to be promoted. Classes coming out from the primary department were welcomed to the Junior Department and gave appropriate drills showing the work covered by them in the primary department. The Church School is graded up to the adult department and is doing thorough work that corresponds in all respects to the grade work in the public schools.

Once each month the Missionary Committee has charge of the opening service, or period of worship in the Church School. By dialogue, pageant, charts or stirring talks the various classes present the work of the society that is scheduled for that month.

The best young people's work we have so far tried out has taken the form of a Young People's Federation in which membership consists of:

1. The several classes in the Church School, each with its teacher constituting a unit of membership, and
2. Other groups such as a group of young married women who act as hostesses for the social hour. That group has, in our church, grown into "The Pilgrim Guild," a strong organization, now studying missions, contributing to missions and doing various forms of social service. It will also naturally graduate into the place of leadership and work at present filled by the Ladies' Aid Society.

The meetings of the Federation are planned with two periods: A period of devotion and a period of instruction. Sometimes a whole class may take the period of devotion and an individual the period of instruction, which affords opportunity for teaching of broader scope than is possible within the regular Church School hour. Sometimes an individual may conduct the devotional period and a class present, in the period of instruction, a matter of research work or a bit of pageantry or dramatization.

Under the department of Social Life and Fraternal Service I might cite the program of our Men's Club for 1923-24. In addition to a supper and an address the club announces: "An Industrial Survey of Mansfield with exhibit and talks by men who put the 'Man' in Manufacture."

At a recent meeting these men heard a most interesting address on "Three Great Leaders of India," and an inspiring talk by the head of the Ideal Electric Company, who not only exhibited what his concern produces but brought out his belief that "at the end of every process in industry stands a man" and voiced the finest social and humanitarian motives as "good practice" in industry.

From our Department of Community Welfare we furnish each year the president of the Y. W. C. A., two assistant librarians in the city library, several part-time workers in Friendly House Settlement and several workers in the Child Health Demonstration as well as considerable leadership in the Red Cross, Visiting Nurse Association and other community enterprises. One year in one of the leading community service associations every officer and the chairman of every committee was a member of our church, chosen not because they were Congregationalists but because they were efficient and available for such service.

The effective activity of the minister and a group of strong laymen, working with others, for the first time in the history of our city persuaded a "Big Business" man to run for mayor and gave him such backing that he won in the primaries against a big field. We did our best to elect him and came within eighty votes of doing so.

NOTE.—The author acknowledges his indebtedness to "The Leadership of the Church," by H. H. Wentworth; to Prof. G. Walter Fiske, of Oberlin; to Arthur E. Holt, Harry Stock, and other secretaries and pastors for definite contributions to this paper.

An Open Letter to the Churches From the Commission on Evangelism and Devotional Life

THE New York *Evening Post* in a news story asserts that for 1923 the three denominations which are perplexed with theological controversies have nevertheless made the greatest gains in their history. These are the Northern Presbyterians, Baptists and Disciples. And that the two denominations which are calm theologically, namely the Congregational and Methodist Episcopal, simply marked time during the year with no perceptible increase in membership.

The situation calls for a vigorous forward movement on the part of all our churches. The Commission on Evangelism most heartily recommends to pastors a thorough-going Fall Church Program of Enlistment. This is no new plan. Many churches have used a Fall program similar to this and this year three denominations and a number of inter-denominational city federations will plan a like program.

Congregational churches depend much on the spirit of fellowship and cooperation to carry encouragement to timid, discouraged and drifting churches. This is the time to make our brotherhood effective by a simultaneous forward movement throughout the denomination.

Read carefully the Outline below. In brief, it is:
Two Weeks of Community-Wide Fellowship Canvass—leading up to

Church Rally Sunday on October 5—

Following the Church Rally Day there would be a

Week given to the Training of the Members of an "Invitation Committee"—

Followed in the Fourth Week by a carefully planned Campaign of Membership Enlistment—this leading up to

A Special Reception of New Members on October 19.

Rev. Arthur M. Ellis's "The Fall Church Program" has many helpful suggestions and Dr. Byington's revision of his plan for securing *Church Attendance* is to be used this Fall in the churches of various denominations throughout Massachusetts. These will help plan the program.

The Commission urges each church to plan early a definite program of membership enlistment this Fall. The plan should be perfected before the summer vacation that the work of the church in the Fall may go forward with direction and enthusiasm.

The plan suggested herewith is only in outline and is made up from the elements pastors have found valuable. Each church will change—add to or subtract from as the need may indicate. But we all should give to the plan for the Fall the best of our thinking that the Church of the Living Christ may go forward.

The Commission on Evangelism and
Devotional Life,

William Horace Day, Chairman,
Frederick L. Fagley, Secretary.

* * *

Outline for a Fall Religious Program

September 22 to October 5—**A Fellowship Community Canvass.** (See leaflet, "The Fall Church Program.")

A fellowship call at every home in the community for which the church is responsible—

- (a) To secure a correct list of all members of the family; their church relationship, their spiritual needs, and the names of prospective new members for the church and its organizations.
- (b) To promote Church Rally Sunday (October 5.)
- (c) To secure a church attendance pledge. (If the church includes this feature in its yearly plan. See Dr. Byington's plan.)

October 5—**Rally Sunday in the Church.** (Literature ready August 15.)

To re-interest the members and to interest newcomers in the community in the worship and service of the church.

To make known the program, the personnel, and the spirit of the church to all the people.

October 5 to 12—**Training Period for Invitation Committee.** (Literature for Invitation Committee ready August 15.)

Select the Invitation Committee with great care. Do not ask for volunteers. Secure by personal interview laymen and women of dependable character. They should be carefully trained by the pastor.

When it comes to assigning names, select "Class A" prospects first, so the members of the Committee may be encouraged by initial success.

One to Four Supper Meetings are proposed.

Proposed Topics for Supper Conferences and Material for Study

1. Why Join the Church?—Dr. Jefferson's, "Why Join the Church?"; "Why Ask People to Join the Church?"
 2. The Congregational Church—Dr. Herring's, "Congregationalism"; Dr. Day's, "The Congregational Church."
 3. How to Begin and What to Do—Dr. Meyer's, "Personal Evangelism"; Dr. Allen's, "Men of Burning Heart."
 4. Meeting Objections—Dr. Bosworth's, "Some Objections"; Dr. Conrad's, "Win One More."
- (Samples of these leaflets sent to pastors and church workers free on request.)

October 12 to 19—**The Invitation Committee at Work.**

The Christian appeal and the church's invitation to be presented to every non-church member on the prospective members' list.

October 19—**Special Service and Reception for New Members.**

A special reception is most helpful.

Organizing the Every-Member Canvass

By REV. A. C. MCGIFFERT

NOTE: Three prizes of \$50 each, the money for which were contributed by public-spirited individuals, have been offered by the Commission on Missions for the three best statements concerning the use of the Every-Member Canvass: first in churches having less than one hundred members; second, in churches having a membership of from one hundred to three hundred and fifty members, and the third in churches of over three hundred and fifty members.

The award in the first class was given Rev. A. R. Boone of Plentywood, Montana, that of the second to Mrs. A. A. Love of South Fargo, North Dakota, and that of the third class to Rev. A. Cushman McGiffert, Jr., pastor of All Souls Church of Lowell, Mass. We are glad to print Mr. McGiffert's paper. The other papers are to appear in *The Congregationalist* and *The Missionary Herald*. Many will be glad to hear from the son of the distinguished President of Union Theological Seminary.—EDITOR.

THE church was organized for the Every-Member Canvass under the leadership of the chairman of the Standing Committee, with the help of one other member of that committee and with the close cooperation of the minister and parish assistant. These four formed the Canvass Committee.

At a Men's Club meeting several weeks previous to the date set for the Canvass a request was made for volunteers. About two-thirds of the required number volunteered. The remainder were secured by the Canvass Committee. The chairman, with the assistance of the minister, painstakingly paired these men, endeavoring in every case (1) to put one man of easy cordiality on each team, (2) to put men likely to be or known to be congenial together—a newcomer with a cordial old-timer, etc.—(3) to pair up a man keenly interested in the church with one who was somewhat lukewarm, and (4) to put on each team an owner of an automobile.

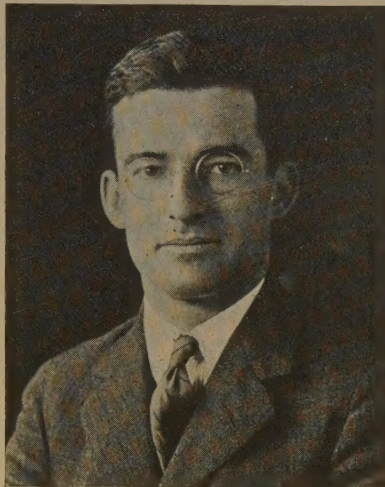
After church on the Sunday before the Canvass instructions were given to these volunteers. The chairman and the minister each gave a brief talk on the purpose and method of the Every-Member Canvass. The dual purpose of the Canvass was emphasized—to raise money in advance instead of being forced to raise a debt at the end of a year and to make a friendly call. The men were urged to lay special emphasis on getting a signed pledge card, both for church support and for missions, from every member of a family whenever possible and to suggest to every giver the use of weekly envelopes to promote regular giving. Instructions were also given concerning the "Survey for Service" card. This Survey for Service card was included for various reasons:

(1) To suggest the kinds of activity in the church.
(2) To enable canvassers at homes where it seemed inadvisable to ask for cash contributions to turn the subject gracefully and easily.

(3) To indicate that the church is more than a financial proposition and to make a rounded, instead of a lop-sided, appeal for support. This was made clear by the motto: "We seek not only yours but you."

The cards were collected by canvassers, or, in some cases, returned by mail.

Finally the canvassers were urged to remember that



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that afternoon's work would not be like going out to raise money from reluctant givers. Everyone would be ready to receive them. No one must be left out.

The calling routes were of necessity left to the minister and parish assistant to make out, as they were the only people sufficiently familiar with the parish. The name of each individual or family (every person over fourteen was listed on the family card) was put on a separate card with the address. Between ten and fifteen cards were then grouped together according to locality and placed in an envelope bearing the number of the route, the names of the streets to be covered, and the number of houses to be called at.

The cards were carefully reviewed by the minister and wherever necessary comments were written upon them, such as: "Sickness in this family. Can't afford to contribute. Need a friendly call." "Ask Mr. — to Men's Club." "Children come to Church School. Try to interest parents," etc.

A very few individuals, for the most part people too deaf or too frail to want a call from strangers, were reserved for the minister's private calling list.

The envelopes containing the cards were then given to the chairman for distribution on the day of the Canvass.

Publicity.

Several methods were used to focus the attention and interest of the parish on the Canvass.

First, the Church Bulletin, which is mailed weekly to all members of the parish, was utilized and special "write-ups" were inserted for two weeks before the Canvass.

Second, the chairman prepared and sent to every member five days before the Sunday of the Canvass a letter stating the financial needs of the church and giving the proposed budget for the following year with an announcement of how much must be raised by the Canvass. The next year support of the missionary enterprises of the church was also urged.

Third, after a Parish Supper, which was largely attended, the short playlet by Charles S. Hager, called "A Sunday Afternoon Call," was informally and effectively presented. The sketch was, of course, changed to suit local conditions, parts omitted and local hits and color added.

Fourth, the minister took the opportunity at the morning service of the Canvass day to give a Children's Sermon (a five-minute talk to the children is a regular part of the service) on the Every-Member Canvass, using the letters E. M. C. cut out of cardboard about a foot high to focus the attention of the congregation. Like many children's talks, this one was meant for both children and grown-ups.

Fifth, the following slogan was adopted and used wherever it might prove effective:

"Everybody in church on Sunday morning
Everybody at home on Sunday afternoon."

Sixth, a notice was inserted in the chief newspaper on the Saturday before the Canvass as part of the regular church advertisement.

The Day of the Canvass.

The Canvassers gathered in the Parish House at two o'clock. The chairman gave brief directions concerning the pledge cards. The minister made a few suggestions on the technique of making calls and requested the men to bring in any information which might be useful to him—criticisms, reports of sickness, unemployment, children not in the Church School, requests, suggestions, etc.

The chairman then called the Canvassers' names by couples. Until that announcement no one had known with whom he was paired. Routes were drawn by lot at this time. Each team came forward as their names were called, received the envelope containing the cards, looked over the families assigned to them, and started out.

When the teams began to return in the middle of the afternoon each was met by the minister, who received whatever information the team had to give him and collected the Survey for Service cards. The team then gave their financial report to the committee, who recorded the amounts pledged in a blank book in which the names had previously been listed by routes. The pledge cards were turned over to the collector.

Supper was served (by a caterer, as it was felt that all the women should be at home to receive the Canvassers) at six o'clock. The results of the afternoon's work were announced, each team being given credit for the amount it brought in.

Everyone reported by the Canvassers "out" or "absent from town" was immediately seen or written to by the lay members of the Canvass committee. Final results were reported in a later bulletin sent out to all our members.

Excerpt From Weekly Parish Bulletin Two Weeks Before the Canvass

Will the Canvass Work?

We do not see how it can fail. An EVERY-MEMBER CANVASS has been successfully carried out in parishes of all kinds—city and country, large and small.

In every case the report has been that the money contributed has been the smallest part of the interest aroused in church matters being the interest aroused in church matters and the increased sense of personal responsibility toward the church which is thus developed in each member.

You Can Make This Every-Member Canvass Succeed. How?

1. By being at home on Sunday afternoon, February 5.
2. By giving immediate and careful attention to the letter which will be mailed to you on February 1.
3. By filling out the Church Mobilization Cards. This card will be sent to you with the Bulletin next week. It contains a list of the various forms of service which you can render to increase the church's usefulness. We want you to check the ways you are now serving and other ways in which you might be willing to serve.

A blank space has been left for personal suggestions in case anything has been inadvertently omitted.

The Canvassers will be glad to pick up these cards when they call. Every grown-up member of the parish should fill out a separate card.

We shall have to rely on your voluntary cooperation in both these matters.

Excerpt From the Weekly Parish Bulletin One Week Before the Canvass

Everybody in Church on Sunday Morning—Everybody at Home on Sunday Afternoon

1. Letters announcing the Every-Member Canvass have been mailed to every member of the congregation. If you have not received one, please notify the church office at once.
2. With this number of the Bulletin the Blue Card, A Survey for Service, is enclosed. Notice the motto at the top: "To increase the church's usefulness by our service." The card explains itself. It is not a pledge. Checking the various items does not pledge you to 100 per cent regularity. It does not mean that should you be asked to serve in one of the ways you have marked with an "X" you are bound to accept for that particular occasion.

But this Service Card gives you an opportunity to check up your own relationship to your church and suggest new ways in which you can make it a force for good in this community.

Each grown-up member is requested to check and sign a card for himself, and give it to the Canvassers when they call.

3. The Canvassers have been paired and notified. They will meet at the Parish House at two o'clock on Sunday.

4. The routes have been laid out.

5. If you have not received a call by four-thirty please inform the church office, if possible, at once. Please stay at home until after the Canvassers have called.

6. The lunch for the Canvassers has been ordered.

7. Everything is ready for the Big Day, the All-Round Day, the fifth day of February.

The Children's Sermon

(This was built around the three letters E. M. C. cut out of cardboard about a foot high. Space forbids its publication in this issue.)

THE AMERICAN MISSIONARY ASSOCIATION

I MEAN to have such a school that the students who enter it as Christians shall go away at the end of their course better Christians than when they came, and that those who come here without a personal faith shall here have every opportunity to find and follow Jesus Christ."

This avowal, made by one of our principals, in the course of a quiet conversation about his plans and ambitions for the institution of which he is the head, seems to us to involve not only good religion but excellent pedagogy.

Since the central and supreme fact of the universe is the fact of God's existence and his presence here in this world and among men, it follows that nothing can be rightly known except as it is known in its relation to him. The student who puts a cipher or an interrogation point at the center of his thought world, however wide and accurate his information, cannot be a man of broad, or profound, intelligence. The mental and moral training that imparts no reverence for the divine authority, and no trust in the divine goodness, cannot fail to be a miserable, one-sided discipline, unfitted to bear the stress and strain of life.

Upon one's belief in God depends his belief in himself and in other men. Drop God out of your life and your sense of the dignity and value of human nature inevitably begins to shrink and shrivel. For if there is no deity above us there can be no divinity within us; if there is no God, we are not made in God's image—are not children of a Heavenly Father or brothers in a divine household, nor heirs of an immortal life, nor subjects of a divine law, nor objects of a divine grace. All these things we relinquish when we give up God, and, stripped of these great dignities, man becomes a poor, short lived insect of a creature, with little to fear and less to hope for. You can have no serious obligations to so insignificant a thing; you cannot help him much, you cannot hurt him much. His so-called rights and duties become alike contemptible. All the high sanctities of life—truth, integrity, honor, courage, sympathy and affection—finding no sure foothold in the atheistic mind, tend to slip away, while base and sordid passions replacing them become the masters of the soul. In the monstrous crime of the two university men who have lately filled the land with horror, educated atheism reaches its perfect, logical conclusion.

It is, therefore, hard to think of a more serious breach of trust than that of those who appoint or consent to the appointment, as teachers of youth and college professors, of men who have no allegiance or loyalty to the Christian Gospel, or even a definite belief in a personal God. What is the good of all their learning compared with the hideous harm they do in infecting the minds of their students with the paralyzing poison of agnosticism?

We think fondly of a little "fresh water" college tucked among the hills where religion was honored by a cult of outspoken Christians, where the finest scientists the students knew were men of prayer; the most

accomplished scholars were men of faith, the most inspiring thinkers and molders of thought were avowed followers of the Master.

Through those college halls would blow, every few years, a breath from the Holy Spirit. A time of religious awakening would arise, when the question of one's personal responsibility to God became a solemn, paramount interest, and among the men, scores would together begin the Christian life.

We have in mind an evening at a student's room in old North College. The place was garnished with the things that students care for—bats, boxing gloves, foils, pennants, gorgeous sofa pillows, photographs of pretty girls, a litter of books, papers, pipes and tobacco. On the table, beside the big brown "Webster's Unabridged," glowed, with soft radiance, the student lamp. A dozen or twenty men were there, seated in chairs and couches and some on the floor hugging their knees, with their backs against the wall. Two or three had been telling, in an earnest, but unconventional way, and not without a touch of pungent college slang, about what their religion meant to them—when one, a prime favorite among us, he was—sprang suddenly to his feet.

"Fellows," he said, "my mind's made up. I've been living wrong; here and now I quit. I take Jesus Christ for my Master. From this day on, God helping me, I propose to follow him. You must help me, too, boys, for it's going to be a hard fight!"

In his short life, he served his country well. He became one of the finest Governors his native state ever produced, one of her ablest representatives in the national Congress; one of her noblest and most influential citizens.

"From scenes like that old *Amherst's* glory springs,
That make her loved at home, revered abroad."

* * *

"Black Spots on the Map" is the title of an interesting study of lynching just published for free distribution by the Commission on Interracial Cooperation, with headquarters in Atlanta. The booklet gives in brief compass the more important facts about lynchings in the United States during the last forty years, showing the number of victims by race and sex, the offenses for which they were lynched, means which have proved effective in curbing lynching, and hopeful indications that point to the ultimate eradication of the habit. Perhaps the most interesting feature of the booklet, and the one from which it takes its name, is a series of fourteen maps, showing the number of mob victims in each state and the sections where lynchings have been most common. This exhibit reveals the fact that often a relatively small area is responsible for most of the lynchings charged to the whole state. Special legislation helps to curb lynching, the booklet states, but the final responsibility rests on public sentiment. Lynching will cease, it affirms, when the people who make public sentiment cease to condone the habit, either actively or by their silence.



DR. TODD (HOLDING LITTLE CHILD), WITH A NATIVE PASTOR AND HIS FAMILY

Congregational Church Work, Porto Rico

By GEORGE L. TODD, D.D., Superintendent

The Association has had few servants abler, more devoted or better beloved than the leader of her Porto Rican work. Dr. Todd is admirably equipped for his task. Early experience as a teacher and a missionary in Latin American countries has made him a master of the Spanish tongue; he has held the pastorate of important churches in New England and Pennsylvania; he has a distinguished record in the "Y" service in France. For more than three years he has had the general oversight of our church work in Porto Rico, which has flourished under his wise administration; he has gathered about him an effective group of native preachers to whom he is a friend, counsellor and big brother. The Association is fortunate in having a man of his quality as its representative on the island.—EDITOR.

THE church work which today is flourishing in Porto Rico was begun in 1899. The late Rev. John Edwards was our first missionary. Mr. Edwards dedicated his life to the service and sacrificed it for the cause which he loved. His influence is still a moving power in and around Fajardo, his center of activities.

The first Congregational Church was organized in the city of Fajardo in 1901 and has now a membership of 265. A modern and substantial church edifice and a good parsonage were built in 1905. From Fajardo the activities spread to Luquillo, Las Cabezas, Quebrada Seca, Naguabo, Humacao, Las Piedras and Yabucoa during Mr. Edwards's period of activity. Since his day there have served, faithfully and well, Reverends Otto F. Scheibe, Thomas M. Corson, Carl H. Corwin and A. G. Axtell, as superintendents of a whole or a part of our field.

The island of Porto Rico is divided among the different denominations, giving to each denomination its specific territory. This division is respected by all the evangelical denominations so that there is no overlapping of the work of the different Boards. Our territory is at the eastern end of the island and includes a population of about 100,000 people. The average population of Porto Rico is 336 to the square mile. There is a saying prevalent here that: "In Porto Rico you are always within the sound of the human voice

and in sight of a human dwelling-place." Three thousand six hundred square miles contain nearly one and one-half millions of people. The Roman Catholic Church represents wealth and power and social standing everywhere. Perhaps fifty per cent of the Porto Rico population may be reckoned as adherents to the Roman Catholic Church. They claim more; but their adherence is not very faithful, so the Protestant elements maintain. Where the people are not faithful in their professed adherence to the Roman Church they are not apt to be very faithful in their nominal preference for the Protestant faith. The pronounced Roman Catholic and the pronounced Protestant are usually faithful in their respective places. We are trying to rise above the old standards of enmity. The fact that the Evangelicals have a recognized place in Porto Rico shows that we are legitimately here.

Our Congregational work in Porto Rico is divided into three distinct departments: the church work, the educational work and the medical work. The educational work is centered in the Blanche Kellogg Institute located at Santurce, a suburb of San Juan, the capital city. At present there are accommodations for thirty-two young women with a teaching force of six. Mrs. McGee is the principal. Building operations are under way and the Institute will be enlarged to accommodate seventy-five or more young women. The medical work is centered in and around the Ryd-

Memorial Hospital located at Humacao. An extension has recently been made to the buildings to accommodate an aggregate of forty or more beds. This work has been directed and carried on for the last three years by R. S. Wycoff, M.D., who left the first of June, by Miss Bertha Bailey, R. N., Miss Lora Moelmann, nurse, and ten pupil nurses. Clinics have been held successfully in various parts of the eastern territory.

Our church work, with which this letter deals specifically, includes twelve organized churches and forty-two outstations where religious services are held, making fifty-four distinct points of contact with the Porto Rican people. Our churches have an aggregate enrolment of 935 members; there are 1,749 enrolled in the Sunday Schools and 348 in the Young People's societies. There are seventeen paid workers in the service: one superintendent, seven ordained native ministers three licentiate pastors, four general assistants and two native women workers. Besides this there are several efficient volunteer workers without salary and two students in the Evangelical Seminary at Rio Piedras. The salaries paid the native workers vary from \$15 per month to \$100. Each of the organized churches is paying a part of the pastor's salary, some \$5, some \$10 and some \$20 per month. During the present superintendent's service two new churches have been organized and there are now six congregations petitioning organization.

We have three good church buildings, at Fajardo, Santurce and Humacao. We have five inadequate chapels at Luquillo, Hatillo (a ward of Fajardo), Quebrada Seca (Edwards Memorial Church), Playa de Naguabo and Las Piedras; eight rural chapels erected, in most cases, by the people themselves and one large house at Yabucoa used for both chapel and parsonage. The titles to our church properties above

Many of our outstation services are held in the homes of the people.

Our churches and chapels in the cities and towns and villages are easily accessible and well located. The main thoroughfares are excellent. No country can boast of better roads than Porto Rico; but most of the rural centers can only be reached on horseback or on foot.

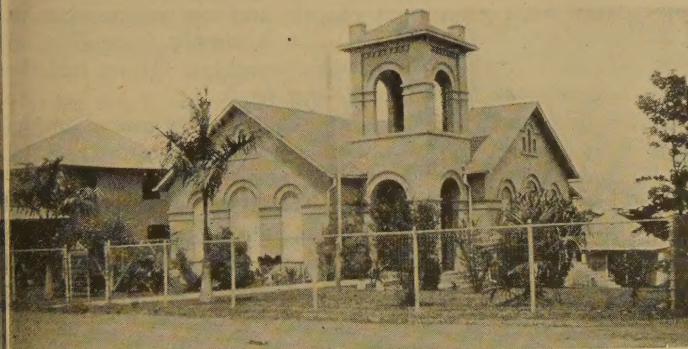
The religious services are conducted like similar



CHURCH AT LUQUILLO, PORTO RICO

services everywhere. The Porto Rican people love music and like to sing. With few exceptions we are lacking facilities for instrumental music. The old organs are out of repair and the expense of making them usable would be too much for our means to pay. Santurce, Fajardo and Humacao have good organs or pianos. We conduct a service in English on Sunday mornings at Humacao. With this exception all our services are in the Spanish language. Our services are almost always well attended; usually the meeting places are overcrowded and the people stand around the doorways and windows to hear, to sing and to see. This is especially evident in the rural districts. Some of our audiences would grace any church. The town and city churches need no further description. We would like to have pastors and ministers of better education and more culture, but what shall we do with the men we have—men who have served for years? We cannot send them off without occupation. Our oldest native minister is only forty-eight years of age. We can help, cheer and lead, hoping for better men in the next generation and more efficient workers as the new men come into place.

Our church at Rio Abajo has a membership today of 108. It is in a community of small land owners. The center is far away from the main thoroughfares and can only be reached on foot or on horseback. The people gather in large numbers. They sing with vehemence and joyfully. They talk and pray eloquently. Their pastor, Rev. Domingo Garcia, is active, devoted and much loved by his people. At a service not long ago a special offering was made, a collection of \$12.45 was taken. When the money was counted and the sum announced a good woman rose and addressed the people: "We haven't given as much as we should give. We are to help the struggling workers in Spain, the land of our native language. If you have not come here prepared to help as you wish



CHURCH AT FAJARDO, PORTO RICO

mentioned, together with four very good parsonages, are in the hands of the Congregational Church Building Society, the American Missionary Association and the people themselves. The total value of the aggregate is approximately \$41,000. We are renting buildings for chapel and pastor's home at Naguabo and Punta Santiago and for pastor's home at Luquillo, Hatillo (Fajardo) and Humacao. Supt. and Mrs. Todd occupy the so-called parsonage at Humacao.

to you can give your offering later. Each one of you has an extra bunch of bananas which you can sell, or a chicken you can spare, or a sack of sweet potatoes you can dispose of. Make the little sacrifice and bring the result here next Sunday and God will bless you."



NATIVE CABIN IN COCOANUT GROVE

The following Sunday \$2.50 was added to the offering.

In the rural district, and too often in the urban, the marriage ceremony is not the beginning of the family life. The pair simply agree to live together and the fidelity of the union is in most cases unquestionable. This custom grew into being during the Spanish regime. The marriage fee was exorbitant, the going to town was inconvenient, the good clothes for a church wedding were unattainable. The custom still prevails to too great an extent. The Protestant ministers are supposed to perform the marriage ceremony free of charge and the civil registrar inscribes the marriage free of charge. So we have established the rule that all fathers and mothers who are thus living shall be duly married before becoming church members. Thus marriage ceremonies at the services are frequent and baptisms are many. Recently a pair of grandparents, sixty-five and sixty-two years of age, were duly married at the religious service and the children and grandchildren were present to see papa and mama, grandpa and grandma united. The faces of the old couple were radiant and many in the audience shed tears.

Three weeks ago at the little village of Quebrada Seca over two hundred people were present at the evening service, inside and outside the building. It was an enthusiastic service, songs, prayer, preaching, baptisms, marriage ceremony, reception of new members into the church and the celebration of the Lord's Supper. After the service a man of some fifty years who

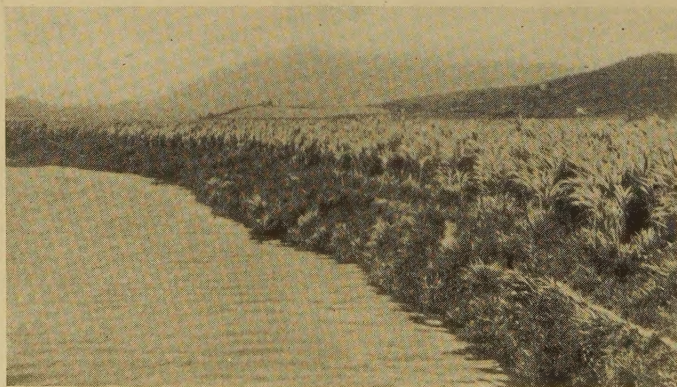
was taken into church membership shook my hand fervently and said, "Not long ago you married us"—the sweet-faced wife and mother stood by his side. "Since that time all of us have united with this church, I am the last one to come in. We are happier and better. Three of our children are now legally married and the young woman whom you married to Eustacio this evening is our daughter." An old man of over ninety years, who recently united with the church, stood by and with tears of joy in his eyes said, "Bless the Lord!" After one of our services a mother with her child in her arms said, "I would like to have my little boy baptized and would like to become a member of this church." The pastor told her that our rule was that fathers and mothers who were not regularly married could not be members of the church. She said they would like to be married, but her man had no shoes and could not come to the church. So we appointed a time and place for a meeting in the country and went out there for the service and the ceremony. The mother with her child in her arms and the father barefoot but with clean clothes stood before the large gathering and were united legally in marriage. Their sixteen-year-old son and many intervening between him and the child which the mother held in her arms witnessed the ceremony. Now the father and mother are members of the church and all the other members of the family attend the services.

Two weeks ago at Naguabo on Sunday evening we received into church membership six stalwart men from the hill country, men of influence whose word and action will do much toward the uplift of the neighborhood from which they came.

At Ceiba de Las Piedras the people have built a substantial chapel which will accommodate 100 people. We helped them to the amount of \$36.50.

At the Playa de Yabucoa the fisher folk have bought a house for public worship. We helped them to the amount of \$15. The country people at Yahuecas, Juan Diego, Mariana de Humacao and Rio Arenas have built their own chapels and are enthusiastic in keeping up the services. It is simply impossible to furnish all these places with preachers. If we had the workers we might double our work.

The work of the superintendent is to attend to the office work, the correspondence, the monthly reports, and the accounts; pay the workers, preach at the English service on Sunday mornings, speak in Spanish at some one of the churches on Sunday evenings and get



FIELD OF SUGAR CANE

around over the whole field as often as he can, guiding and cheering the workers and looking after our interests in general; counting all as a part of the Lord's work which he has given us the privilege to do. He must take an interest in the general and particular welfare of the pastors and their families, advise as to school life

and home life, take an interest in the sanitary conditions, talk about the garden and its products, the minor repairs of the buildings and the care of the horses.

The pastors report monthly: the number and place of the services, number of sessions of Bible school, number in attendance, amount of offerings, number of hours spent in study and number of pastoral calls made. In many instances the pastor's wife is his mainstay, but the wife and mother usually has her home cares. As a rule the pastor's family is the model for the parishioners. Among our workers there are large and numerous families of children; seventy-three young hopefuls are coming on ranging in age from three months to fifteen years. If all of them grow into noble womanhood and manhood the coming generation will be a powerful factor in the development of the Kingdom of God "on earth as it is in heaven." Some of the above-mentioned numerous families are already making a high mark in both church and community; others need much good advice. Where the pastor is faithful and is much among his people whole communities have been revolutionized.

The "Moonshine Distillery" is a curse to the country and the sugar mills sell their molasses to anyone who wishes to buy and has the money to pay for it. Our churches and church members, as a rule, are exerting their influence against this curse to humanity. One of our former Congregational ministers is now the mayor of the city of Fajardo and another is a prosperous business man in Humacao.

The general assistants are laymen employed for all or a part of their time to help the pastors, especially in the rural work. They are men of ability and as a rule good speakers and conduct services in a convincing and efficient manner. They are untiring in their efforts.

The two native woman workers are faithful women who look after the children, teach in the Sunday Schools, lead the young people and visit the homes in the parish where they serve. Miss Maria Robles, employed in Humacao, is a graduate of the Blanche Kellogg Institute.

Considering the force employed in our Congregational church work we are doing a great work. We should have double the number of workers. We should establish kindergarten and first grade schools in connection with most of our churches. The public school system is well planned and fairly well organized, but it is inadequate, forty per cent of the children of school age in Porto Rico cannot be accommodated and are at large. In the rural districts the parents, as a rule, are illiterate and the children follow in the wake of their parents, without the stimulus of higher ideals except as the Mission may show them a better way. However, many of the teach-

ers employed in the rural districts are hard working and self-sacrificing, endeavoring to instil into the hearts of the boys and girls a desire to advance beyond the conditions of their parents. Thus, while the wealthier classes are well educated and their social life is modern, the working or "peon" classes



TREE FERNS ON THE MOUNTAIN TOP

have before them a serious task to rise above the state of former bondage. One generation is not time enough to lift an ignorant laboring class into the higher life. Missionary work seldom begins with the educated and wealthy. We must work on with patience, saving some, persuading others and out from the masses bring a few who will be leaders of the future. One good leader means a thousand followers. In twenty years we have gained a church membership of 935 and a Sunday School enrolment of 1,749, including most of the church members, out of a district of 100,000 people. It is a good beginning. The population is increasing. The next twenty years should reap a harvest of many fold the patient and difficult sowing. If the Cause we advocate be a worthy one we must patiently work, cultivate more intensively the field, sow the best seed, and reap as the harvest ripens.

Good roads between the towns are characteristic of Porto Rico, but the rural regions are thickly peopled from the valleys below to the mountain tops above and their roads are bridle paths. To help the country people we must go to them. Some of the centers of population are still ten miles from the main thoroughfares. Those six stalwart men who united with our church at Naguabo two weeks ago traveled one and one-half hours to come from their hillside homes to the town. Is our work worth while? I am sure you will vote in the affirmative with both hands up. We need more workers, we need teachers for the kindergarten and



CHURCH AT HUMACAO, PORTO RICO

first grade schools, we need Ford cars, we need horses, we need money to pay for all these. During his first three-year term of office the present superintendent drove a Ford car an aggregate of 30,000 miles over good, bad, and almost impassable roads. He often went on foot where a Ford car could not go and sometimes rode horseback, but pity for the tired horse forbade much horseback riding. On arriving at the New York office on his triennial vacation our good

secretary said, "Three years ago you went away strong and hearty. You come back a broken down man." But that three months of change and life in "God's Country" revived the old soldier, added twenty pounds to his bodily weight and the same old force is dominant for another three years of active and pleasant work among a promising people whom God desires to be His. Mrs. Todd also returns with renewed vigor to share her husband's task.

* * *

Our Chinese Mission and Some of Its Folks

By HARRIET F. BUSS, *Teacher, Chinese Mission, Bakersfield, Cal.*

IN the spring of 1907, a leading Chinese of Bakersfield asked Rev. E. R. Fuller of the First Congregational Church for an English school in Chinatown. That could not be arranged then, but made the opportunity for a Sunday class. A Christian Chinese offered his house and the group met there regularly for months. I asked Mr. Jung Sing if he felt strange to have no shrine when all the others had. He answered, "Oh, sometimes the children bring in something, but I don't care. I just sweep it all out." The attendance of women and children was good. Their English was limited, the songs had to be simple, and the Bible stories told very simply from pictures.

In the late fall a regular school was begun, and was continued for several years. These workers, Mr. and Mrs. I. T. Sharp, were paid by the American Missionary Association. For pupils there were always big boys and men just arrived from China without a word of English, and there were children from the public schools needing help. Usually hymns and a prayer closed the two-hour session. The singing always seemed to give pleasure.

Mission Christmas parties have been well attended. The first year we gave candy to all and gifts of little story books and toys to the children. There has always been a Christmas tree with a program. One year my mother and I had the tree and party at our own home. There were at least fifty women and children. We shall never forget the gracious manners of the older ones and the happy courtesy of the children. Phonographs were rather new then and ours was greatly enjoyed. Most of them have their own now, and besides Chinese and popular music, a few have very good records.

The Christmas of 1920 was the first in our mission church with its good platform and lighting. There was more help available than usual, especially

a good organist. The program was a pageant in three parts—the shepherds, the wise men and the manger. One of the older Chinese girls, a High School senior, read the story. Rehearsals were opportunities for the older boys and girls to meet socially. They seemed to enjoy the costuming and showed much initiative in planning their appropriate "stage business."

The pantomime was successful but they wanted, not a reader, but speaking parts. It seemed foolish to them to go through motions but say nothing. So for Easter, 1921, we gave the "Resurrection of Peter," which closely follows the Bible phraseology in showing Peter's despair at the crucifixion, joy at the resurrection of Christ, and determination to serve wherever needed. The play was given Saturday evening. Next morning at Easter sunrise communion, the big boy who had played Peter was received into membership of the American church. A year later this drama was repeated at two American churches.

For Easter, 1923, Margaret Slattey's "Her Easter Choice" was given. "Christianity," then a High School senior, is now a wife in China, but she will not forget her part in helping "Louise" choose not "Pleasure," "Beauty," "Music," "Fame," nor "Power," but "Christianity."

For Christmas of 1921 and 1922 several of the older girls and the young married women, who were little girls in 1907, chose pieces and drilled both them and songs. Last Christmas the little seventh grade girls with a High School freshman girl in the leading part managed to put on "Christmas Spirit to the Rescue." It showed me a very modern American spirit which was new, amusing, unfortunate, for the little actresses had all the moods and jealousies imaginable. They were in a hurry to begin, got tired of it, had to cast and recast the play almost up to the last moment. But as all the children went to every rehearsal



CHINESE PASTOR AND FAMILY AT BAKERSFIELD

here were always "extras" present, and when at the last the "leading lady" wouldn't play, a little girl, so shy she had refused to take a part, announced, "I can do it. I don't need to learn it. I know it now," and so saved the day for us all.

A Wedding in Chinese and in American

Her real name was Ah Seen, but when she came to the public school someone gave her the name "Edna," and the American teacher, knowing she was Chung Han's daughter, and not understanding the surname—first arrangement of Chinese names—called her "Edna Han," instead of "Edna Chung," and by that name she was known until her wedding day.

One day she sent for me to "come, please, and explain about American wedding customs. How shall we go into the church? Where shall I stand? And where shall George stand?" At last we reached the real difficulty: "How shall I get a bridesmaid? I have ordered two bouquets, and one will be wasted—I have asked all the girls and none of them will do it for me. I don't know why they refuse me." It seemed to be from shyness and from uncertainty as to what would be expected; but eventually the wedding was furnished with a bridesmaid. "You ought to come down here tomorrow," the bride-to-be continued in a low voice and sweet girlish way. "Oh, it is so funny. There will be a big fight over me. The girls don't want me to get married." "Who will do your hair?" I asked. "Lily's mother." "Why doesn't your own mother do it?" "The Chinese won't let her. They won't let me walk tomorrow. They will carry me."

So next day at noon I presented myself at the tiny same house in China Alley. The "fight" was on. Edna, in an inner room, was the center of a lively group of girls who were trying to keep her out of the hands of the married women waiting to dress her for the wedding. Some of the women exclaimed at sight of me, "Seen sam paw"—woman teacher—and the noise abated somewhat.

An old woman in blue sam and foo now carried out the wailing girl on her back. Edna's face was hidden in a big handkerchief, but she was crying as if her heart would break. Luckily for my peace of mind, I knew that in this case it was neither excessive grief at the thought of leaving her mother's home, nor terror of an unknown husband. I knew she was marrying a strong young man of her own choice. It was even rumored that she had firmly refused to marry an old man whom her mother had planned should be the husband.

Edna was dressed in a complete white suit of sam and foo, and over this was a black sam, the Chinese woman's coat. She wore white silk hose, but no shoes. The old woman put her on a stool, on a tray, on a square of matting, before the table which held her acquier dressing case. The same table held also jars of burning punk sticks, a tiny tree decorated with peach nuts and coins, dressed chickens, a plate of peaches, bowls, cups, etc.

Mrs. C., Lily's mother, started to comb her hair and found dozens of tiny little braids that the girls had worked in to delay the proceedings. When at last these were all undone she parted Edna's hair with a red pointed stick, combed the main part and wrapped

it round and round with red silk until it made a good handle, then coiled it in place for the first time in the girl's life, in the middle of the back of her head. Unmarried girls wear the hair parted from forehead to the nape of the neck and coiled over the ears. After some discussion the front part of the hair was arranged to their satisfaction, and a beautiful pearl clasp was adjusted. While this was being done, the wailing was continuous except when a visitor, all in white, sat on the floor near the bride and sang with her a plaintive dialogue, probably about doing up her hair in matron fashion and about leaving her home. Before the hair was finished Mrs. M. brought her a square of candy and a glass of water.

Then they tied a green skirt around her, put on a red sam, put delicate blue embroidered shoes on her feet, a gold paper crown on her head, and over that, fully covering the head and concealing the face, a red silk handkerchief.

Most of the girls had gone out the front door directly into the quiet alley, so when one of the women began pouring some offering at the shrine I slipped out, too.

There stood the hired automobile decked with two immense round silk lanterns and streamers of red paper. Presently the chauffeur was handed a parasol with a peacock feather ornament which he was to hold over the bride's head when she was carried out. Edna could not see to help herself, and the woman was so little and weak and old that, even with the help of a younger matron, it was with difficulty that the bride was finally seated in the automobile. With her were sent her dressing case and the little decorated tree. She was driven at once and alone to "New Chinatown" to her future home, where the bridegroom removed the red silk veil, and by that ceremony made her his wife.

At half-past two the beautiful new First Congregational Church was well filled with Chinese women and children and a few Americans. Edna entered to the music of the wedding march. She was dressed in turquoise blue satin. Her skirt was accordion pleated. The panels of the skirt, the cuffs and collar of the sam were embroidered in exquisite flowers. She carried roses, and attended only by her bridesmaid, who had a bouquet of carnations, she walked up the aisle to meet him who, by their Old World custom, was already her husband.

After the vows were exchanged and the papers witnessed by the groomsman and a girl friend—not the bridesmaid—the couple stood to receive their guests. As they left the church Edna threw her bouquet to the girls, and the wedding party drove quickly away, forgetting in their excitement a very provoked little bridesmaid still standing on the steps. But many were walking home and so could she. And pray what else was there to do?

A day or so later the bride entertained all her friends at the cafe. On Sunday the groom celebrated with a party for all the men, and thus the ceremony was completed.

Susie and Jo Ha

"Susie" was a sick, wizened, little old woman living in a basement in "New Chinatown." Jo Ha, her

husband, was cook at Kern Island Headquarters. Several times a day he walked the mile from Chinatown to his work or home again, because he must earn and also must care for her in her helplessness.

The mission teacher insisted upon their moving up to the ground floor of the building, and certainly the air and sunshine were good for the shut-in; although, if the children stared in curiously, she was violently angry. Her dogs were almost as surly as her poor sick little self, and no one ventured past them without her permission.

At first she used to wander into the Chinese Sunday School. She enjoyed the Christmas tree and the children's songs and scolded if the children didn't pay attention.

When a chronic malady made it impossible for her to lie down, for more than a year she slept day and night, if at all, in a high backed, wooden rocker for which her husband had devised various-shaped cushions. In front of her was a cushioned box on which the tired head sometimes found rest.

In the hours she was comparatively comfortable her chief amusements seemed to be her cigarettes, her dogs, and her solitaire.

When she grew so ill that her husband gave up his work, we feared she would be hungry and had the milkman call regularly. But there was no getting ahead of them. In gifts of tea and lily bulbs and silk scarves it was all returned. When I went to see her, she always assured me, "You my good fiend. How your mama? He *my* mama!"

And then one day someone telephoned and called me to Chinatown. There sat Susie in her old padded rocker, but dead an hour since. At my request the services were held in the little Congregational Church—American.

Jo Ha soon went to cooking on a ranch in the country, but continued to pay rent on their unused rooms. "People say may be she come back. I no know. Maybe." And so, against her possible return, the "home" was left unchanged for a year.

Only a heathen? There never was a gentler soul nor a more patient and tender nurse than old Jo Ha.

Mow Meng

They said Mow Meng was six. Maybe she was "in Chinese," which is five "in American." Anyway she was a charming little mischief when she came into school, and her queer, slow, little older brother was very proud of her.

The school was new and the upper windows looked across fields and trees and beyond to a railroad embankment. The window sills were high. Every time

the whistle blew, quicker than thought, Mow Meng was standing up in her seat to see the train go by.

One day there was a paper-cutting lesson. How could one small girl make such a mess of snippings on the floor? Mow Meng must pick them up before she went home. Mow Meng wouldn't. Teacher determined Mow Meng would. There was a great party in Chinatown and teacher was going. Later it appeared that Mow Meng was also going. Brother went home several blocks and returned; "Mama want Mow Meng. Mama says, 'Mow Meng come home.'" "All right; here are the brush and pan. When she cleans the floor she may go." The wailing ceased and the convulsive sobs grew quiet as brother talked. Yes, sister held the brush, though it was brother who pushed it, and lo! the floor was clean, and away they went to the party.

Mow Lang sold vegetables and spoke English, and his small daughter was justly proud when she tiptoed to the desk to announce with dancing eyes, "Me no go pencil," and prouder still when she could say "I have no pencil."

Her signature at first resembled hooks and eyes but it finally settled down to ordinary writing.

Then came a day when the whole school took American names at wholesale rechristening and the old speller with its lists of "Names for Boys" and "Names for Girls" was consulted and exhausted for "John" and "Charlie" were taboo, and of "Georges" there were already enough. From this ceremony Mow Meng emerged as "Margaret" and even her character seemed changed. She grew



CHINESE CHURCH PEOPLE AT BAKERSFIELD

quiet and dependable.

The school work progressed nicely; only one-half year's retardation. Margaret had a year or more at High School. Then financial matters seemed uppermost. There were four younger children. The old father and his slow white horse could not compete with younger men and auto trucks. Margaret stopped school to work in a cafe and to help at home.

But when you want a Christmas or an Easter program at the church, just tell Margaret, and from the material you give her or from what her little seventh grade sister gets at the library, she will select and drill the little sisters and the neighbors, and you will rejoice in the results. And because all teaching "A Story Without an End," Margaret asked me the other day, "Are you going to have an Easter play this year? They don't seem to want it very much. I like to do it if I can have *cooperation*, but I can't do much without." Thus do vocabularies grow—and girls.

And this is almost a postscript: Last week I saw Mow Lang clinging to the seat of a new auto truck piloted by Older Brother, who drove with all the nonchalance of a full-fledged young American.

Farmers' Day

By MISS M. L. McLENDON, Teacher, Joseph K. Brick School, Brick, N. C.

NEARLY one thousand farmers and their wives were the guests of the Brick School. They had come at the invitation of our principal to discuss their farm problems.

Long before the hour of the opening of the morning session, automobiles crowded with happy and well-roomed farmers and their families began entering the school grounds. Only one or two buggies were included among the three hundred and fifty bright and glossy automobiles that were parked about the spacious campus. Those of us who were busily preparing the noonday meal paused long enough to observe the steady stream of automobiles and the throng of sturdy and happy farmer-folk. We wanted to paint a picture of these modern and progressive people of the soil. Such a picture would have been a contrast to one painted fifteen years ago when Farmer John left his plow half way across the field, saddled his old mare and rode proudly up to the chapel door, or when Aunt Nancy tied about her ample waist a large white apron and came on foot more than six miles to be present at the "Farmers' Day Meeting." Little would you think that riding in yonder automobile is Farmer John, or would you think that the dear old lady so becomingly dressed in the black coat suit is Aunt Nancy. Twenty-five years of annual farmers' conferences held at Brick have wrought these and greater changes in the people. Surely the lad who was born in the mountains of Virginia nearly sixty years ago is realizing his vision and "carrying on" the vision of the sainted man who made Brick School possible.

Never before since the organizing of Farmers' Day had there been such a large attendance of farmers. They came on foot, in automobiles, by rail, and some in buggies. Many came distances of forty, fifty and sixty miles, all eager to learn how to grow better crops. They rode and walked like men; they listened attentively as the learned; they talked and understood the language of chemistry; they dined as quietly as do the professional diners, and yet they were what we call "hayseeds" and "clod-hoppers." We wanted to shout, "Thank you," when the speaker told the audience that although it might be ignorant it was the most intelligent and best-behaved audience he had addressed in his tour from New York to Florida.

"Your very good behavior and intelligence," said he, "I place at the feet of Principal Inborden and I heartily wish that North Carolina had five hundred such men to place over the state." The speaker was from the South and no doubt the descendant of slave holders, but he spoke out of the fullness of his heart to the sons of freed men.

At the close of the morning session the doors of the school's dining hall were thrown open and the farmers were invited to dinner. The day before five hogs had been barbecued and twenty bushels of potatoes baked for the occasion. The dining room matron, together with the girls who do the cooking, was up at three o'clock in the morning, baking sweet potatoes and pans of delicious golden corn bread. There was coffee too. Three times were the dining tables cleared, and still entrance was sought even when the students were partaking of their dinner, for word of the well-seasoned barbecue and good corn bread had gone abroad.

Long before the hour to reassemble had come, rows and rows of farmers filled the chapel. The crowded seats and standing groups told clearly that the farmers were getting the information for which they had come.

To be convinced that the farmers of Nash, Edgecombe and Halifax counties are being greatly helped by these annual meetings, one has only to note the many well kept farms, better built homes, better school houses and the marvelous increase of farm produce.

At the same time that the school is helping the farmers in the community to raise better crops, *it is influencing them to lead better lives.* One of the state representatives from the Department of Agriculture said in his splendid address that nowhere in the state of North Carolina were there less highway robberies and a more kindly spirit existing between the colored people and the white people than in the section between Rocky Mount and Weldon. This state of affairs he said was due to the splendid work of Principal Inborden in his annual Farmers' Conferences. Long may the Brick School stand to remind those who "carry on" in the future years that no life is well lived except as it lives to serve. Long may it continue to be a maker of peace and of good will among men.



Plymouth Congregational Church

The Plymouth Congregational Church of Dallas, Texas, is located in the tenement section, where there is no playground for children. The Board of Education does not provide kindergartens or nurseries for colored people. Fathers and mothers in this locality are poor and must work all day, leaving their little children at home or in the streets, unprotected.

The church, therefore, has formed this community into an organization named *The Community Improvement Association*, under whose auspices a kindergarten and nursery are being operated. The kindergarten enrollment at present is sixty-three. The nursery children begin coming as early as six in the morning

and often remain until nine at night. A number of them remain night and day. Their care includes lunches at noon, a nap in the afternoon, regular baths and directed play.

These new agencies are receiving such a hearty response on the part of the community people that there is not sufficient room for comfort. The church is doing the best it can to meet the very great need, and hopes to do more as finances improve. Clothing for little children, clean and whole, or gifts of money to help finance the work, will be much appreciated, and may be sent to the A. M. A. designated for this work.

Teamwork in the Mountains

By Principal E. H. ELAM, Pleasant Hill Academy

NO visitor at Pleasant Hill can fail to be attracted by the physical appearance of our plant at that point. If he survives the awful thumps and the unspeakable sloughs that momentarily threaten the life of the long-suffering Ford which carries him over a dozen painful miles from the nearest railway station (for such a trip a car ought to be amphibious), he will find at his journey's end a campus of rare beauty, upon which are planted the eight or ten buildings, large and small, which house our only school for the mountain people of Tennessee.

Pleasant Hill stands upon the Cumberland Plateau, a stretch of upland country one hundred miles broad, two thousand feet above sea level and flanked by lofty ranges. It is a region of rugged hills, rushing streams and vast forests of oak; a land of log cabins and primitive living conditions, peopled by sturdy mountain folk, a trifle out of touch with the modern world but of fine physical and mental parts, high ideals and an eager thirst for knowledge.

The Academy buildings are, of course, simple and unpretentious, but they have a grace of their own and a fitness for their environment. The Hopkins Hall and the remodeled Woodbury Auditorium are especially pleasing. All the buildings are in good condition—recently painted and repaired. An excellent water system with modern plumbing has been installed. A good electric lighting plant has also been provided, although the fixtures for most of the buildings are still lacking. The new model barn, with its mule teams and herd of blooded cattle, and the carefully cultivated acres of the great school farm, make it a show place for the whole region round about.

It is too bad that the boys are still waiting for their new dormitory. Two years ago, as many will remember, their old quarters were destroyed. At that time one of the students, Gordon Roberts by name—and a very fine fellow—was fatally burned. The proposed new building will be named for him, "Roberts Hall". Many scouts and other groups of boys have come to the help of these mountain lads and have raised generous sums for "Roberts Hall", but it takes a heap of ten-cent pieces to amount to \$40,000. Who else will help?

The campus is neat, clean and in perfect order. We are informed that it was not always thus but that present excellent conditions are the result of vigorous manual work on the part of students and faculty of both sexes. The following story of a recent "clean-up day" was written at our request by

Professor E. H. Elam, the gifted and inspiring head of the school.—EDITOR.

It would have done your heart good to see the enthusiasm with which everybody took hold on "clean-up day" at Pleasant Hill Academy, when boys and girls, men and women, students and teachers worked together to clean up the campus in general.

A complete holiday from all school work was given. The school was divided into three large groups. The first four grades boys and girls worked together, cleaning up around the classroom buildings. The other boys and the men had the campus around the boys' dormitory, which included the remains of Dodge Hall, which was burned two years ago. This place was to be cleared out and the burnt brick to be used to build a road through the campus. The women and girls had the campus around the girls' dormitory, which included the rubbish from part of an old torn-down woodshed. This material was to be hauled and dumped into the hole left after the boys cleared away the remains of Dodge Hall.

A committee was appointed, composed of students and faculty, to judge at the end of the day which group had done the best work. The reward was to be forty pies to the winning group after the work was done. Three cash prizes were offered in each group to those who would be voted by their group to have worked the hardest during the day. Two cash prizes were offered for the best workers at large. The boys were given three wagons and teams. The girls were given one. The work began. So faithfully did they work that people passing by stopped to see the sight. More than once they dropped in and helped. One man stopped and helped with his wagon for a while.

The day was hot and the afternoon seemed long. It began to look as though the end wouldn't come.



THE GIRLS DO THEIR SHARE—WITH THE HELP OF THE BIG MULE TEAM

Just at this time eight gallons of cold lemonade were passed around. Each one drank until he or she could not be persuaded to drink more. Then on to the last lap everybody went with renewed energy and strength until the bell tapped at four o'clock, which was the signal to stop work and get ready for the picnic to begin at five.

As the groups gathered in the grove they found that a delicious supper had been prepared. This was enjoyed by everyone. Then came the announcing and



MAKING A NEW ROAD OUT OF OLD BRICKBATS



THEY HANDLE A RAKE AS WELL AS A FOOTBALL

awarding of the prizes for the day. By a majority vote of one the boys won in the large groups. The forty pies were given to them. Through their kindness and courtesy all had pie with which to finish the picnic supper. After the cash prizes were awarded all adjourned to the dining room, where tables and chairs were moved back and the day ended in one big social for all. All had worked, all were tired, all were happy and all loved Pleasant Hill more for the day they had worked together.

What Do You Know About English Literature?

DROPPING into the treasurer's office at Pleasant Hill on a recent morning, shortly before Commencement, we espied in a corner of that busy place one of the teachers pounding away at a typewriter. We approached with caution; our suspicions were justified. She was discovered to be diligently preparing one of those instruments of torture known as an examination paper.

The young lady was good enough to permit us to examine the same—a privilege which we hereby share with our readers. If anyone among you has hitherto been disposed to think lightly of the scholastic standing of our institutions, we beg to suggest that he try his teeth on the following questions; perhaps, after such an experience, he may sympathize with our own words to the students; for, as it chanced, an hour later we glanced into one of the classrooms and there at the desks was a group of victims patiently awaiting the distribution of those very documents. We could only murmur in deep commiseration, "I wish you all good luck, but I'm sorry for you!"

The youngsters, by the way, did not seem at all sorry for themselves, but, on the contrary, appeared to be approaching the ordeal with praiseworthy fortitude and even with smiling confidence.—EDITOR.

Final Examination in English IV
Pleasant Hill, Tenn. May 9, 1924.

Teacher, Miss Jane E. Greene, of Fultonville, N. Y.

Answer any *ten* questions.

1. Prove that Hamlet was really mad. Write a persuasive theme of at least five paragraphs, giving at least five reasons to prove the proposition.
2. Answer the following questions on the Saxon Period of English Literature:

- a. From where and under what circumstances came the Jutes, Saxons and Angles.
- b. Who was King Arthur?
- c. Write briefly the story of Beowulf.
- d. Who was the first English historian?
- e. How did the Anglo-Saxon Chronicle originate?

3. Answer the following questions on the Norman Period of English Literature:

- a. What characteristics did the Normans contribute to English Literature?
- b. Contrast the character of the Anglo-Saxons with that of the Normans.
- c. Who was the leading writer of this Period?
- d. What was the best poetry of this Period?

4. Answer the following questions concerning the Age of Elizabeth:

- a. What are the dates of this Period in Literature?
- b. What was the cause of the Reformation?
- c. What was the cause of the Renaissance?
- d. Christopher Marlowe wrote a play called "Tamburlane" with the scene laid in Persia. Why was this typical of this Period?
- e. Name a few of the men besides Shakespeare and Bacon who made this the Golden Age of Literature.
- f. Trace briefly Shakespeare's career as we know it. What play of Shakespeare's have you liked the best? What good lessons in morals has it taught you?
- g. Bacon says: "Some books are to be tasted, others swallowed and some few to be chewed and digested." Name one book belonging to each class.

5. Give an account of Samuel Johnson's life previous to his marriage. Name *six* members of the Literary Club at which he presided. Describe the character of Boswell. Account for Johnson's popularity as a man.

6. Answer the following questions on the Age of Romanticism:

- a. Compare Wordsworth's poetry with Milton's, Pope's, and Burns'.
- b. Discuss Wordsworth's fondness for wandering and his attitude toward nature.
- c. What effect did opium have upon the life and works

- of Samuel Coleridge?
- d. What are the aspects of Romanticism as illustrated by Wordsworth, Shelley, and Keats.
- 7. Name *four* poems by each of the following writers: Wordsworth, Shelley, and Keats.
- 8. Answer the following questions on the Victorian Age:
 - a. What is meant by "precocity." Describe Macaulay's precocity.
 - b. Name one great work of Tennyson.
 - c. Name one great work of Browning.
 - d. Name some customs and institutions which Dickens successfully fought against.
- 9. Name *three* English women writers of note, and mention at least one work of each.
- 10. Quote from any of the classics we have studied this year. Quotations must be reasonably long.
- 11. Answer the following questions concerning Twentieth Century Literature:
 - a. What is meant by the Celtic Revival?
 - b. Name two modern essayists.
 - c. Name four modern playwrights.
 - d. Name four modern novelists.

A Sonnet
To the "Sons of God Cut in Ebony"
By W. C. BESSELEVRE

Calloused of heart is he who cannot feel
The burden and the woe, the long lament,
The smothered strife of stirring spirits rent
Between a loyal love and new-born zeal
For that divine equality whose touch can heal
The smarting galls of ages. Discontent,
The multitude of moaning sorrow, bent
In humble servitude—brave to conceal
The anguished soul and smiling still thru' tears—
Who sang the hope of heaven, pray: "Redeem
My bonded body and save my sons the wail
Of minor melodies. Jesus, banish fears
Of murky scorn and light Thou *here* a gleam
Of heaven's justice for those beyond the veil."



The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for May and for the eight months of the fiscal year to May 31.

RECEIPTS FOR MAY

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923.....	\$12,822.56	\$12,962.15	\$6,157.50	\$31,942.21	\$5,902.20	\$37,844.41
1924.....	17,067.62	9,284.16	11,480.47	37,832.25	3,370.95	41,203.20
Increase.....	\$4,245.06		\$5,322.97	\$5,890.04		\$3,358.79
Decrease.....		\$3,677.99			\$2,531.25	

RECEIPTS EIGHT MONTHS TO MAY 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$166,004.85	\$69,098.14	\$5,301.40	\$240,404.39	\$37,873.76	\$278,278.15
1923-24.....	180,309.60	67,762.42	10,200.65	258,272.67	59,783.61	318,056.28
Increase.....	\$14,304.75		\$4,899.25	\$17,868.28	\$21,909.85	\$39,778.13
Decrease.....		\$1,335.72				

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$4,261.90	\$5,748.14	\$50,929.32	\$60,939.36		\$60,939.36
1923-24.....	2,747.46	3,615.53	49,627.56	55,990.55		55,990.55
Increase.....						
Decrease.....	\$1,514.44	\$2,132.61	\$1,301.76	\$4,948.81		\$4,948.81

SUMMARY OF RECEIPTS EIGHT MONTHS

RECEIPTS	1922-23	1923-24	Increase	Decrease
Available for Regular Appropriations.....	\$278,278.15	\$318,056.28	\$39,778.13	
Designated for Contributors.....	60,939.36	55,990.55		\$4,948.81
TOTAL RECEIPTS.....	\$339,217.51	\$374,046.83	\$34,829.32	

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR MAY, 1924

Income for May from Investments.....	\$8,301.67
Previously acknowledged	45,890.91
	\$54,192.58

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

CONGREGATIONAL HOME MISSIONARY SOCIETY

DURING 1924 a new Spanish-speaking church was organized at Gallup, New Mexico, with Rev. J. M. Moya as pastor.

* * *

It is only recently that the women have been organized in six of the seven states in the Southeast District. Now they are pushing the work in every state and the entire district has been organized under the leadership of Mrs. Fred. P. Ensminger.

* * *

The many friends of Miss Woodberry will be glad to know that she is recovering from an illness which has extended over several months. To her great regret she was obliged to cancel all her conference and other summer appointments, but it is hoped and expected that she will be able to resume her work early in the fall.

* * *

The Summer Assemblies at Colorado Springs, Colorado; Billings, Montana; and Mitchell, Placerville and Springfield, South Dakota, are to be congratulated on the prospect of having the Moderator of the National Council, Dr. Rockwell Harmon Potter, as a guest of honor. Dr. Potter will spend a month in the Rocky Mountain region.

* * *

The Slavic work of the Society touches only the Czechs, Slovaks and Poles. In all there are fifteen churches served by fourteen pastors and four women missionaries. It is a difficult field, for there are eight hundred thousand Czechs, four hundred thousand Slovaks and three million Poles, so only a percentage can be touched.

* * *

There are fifteen Congregational churches in Northern Idaho, three of them self-supporting and twelve receiving missionary aid. Seven men are caring for eleven fields and three more pastors are badly needed. The outstanding feature of the past year in this missionary district was the building of a thirty-thousand-dollar brick church at Kellogg, the seat of the Bunker Hill and Sullivan mines. A shortage of about five thousand dollars made necessary a delay in the finishing of the auditorium, but every other corner of the building is in constant use.

* * *

The home mission study material may be purchased as usual from the Publication Department of the Home Missionary Society, 287 Fourth Avenue, New York. The material consists of the following books: "Of One Blood," which is the senior book, prepared by Dr. Robert Speer; "Adventures in Brotherhood"; "The Land of All Nations"; "The Land of Saddlebags" and "Better Americans, Number Two." The Primary Picture Stories and Picture Sheets are also ready for distribution. Full information regarding these books will be furnished on request.

The notable development of the rural churches in Georgia, Alabama, and West Florida should be mentioned. These churches, coming to us a generation ago from another denomination, have been Congregational in sympathy, but not always so in method or denominational team work. Under the able leadership of Rev. George B. McQuarrie, who has charge of the Central Division of the Southeast, these churches have been following a program of intensive development. Meetings of Associations and State Conferences have been schools for training in the apportionment and denominational methods. The result appears in increased apportionment payments in many of them. Conferences and Associations have been reorganized and churches are adopting the constitution recommended by the National Council.

* * *

The following Summer Conferences are to be held: Ocean Park, Maine, July 1; Silver Bay, New York, July 5; Mt. Hermon, California, July 5; East Northfield, Massachusetts, July 7; Asilomar, California, July 11; Lake Geneva, Wisconsin, July 25; Seabeck, Washington, July 25; Mountain Lake Park, Maryland, July 28; Bethesda, Ohio, August 5; Chautauqua, New York, August 9; Dallas, Texas, September 28; Dallas, Texas (Negro), September 28; Houston, Texas, October 6; New Orleans, Louisiana, November 10.

The Conferences already held are: Los Angeles, California; Oklahoma City, Oklahoma; Minneapolis, Minnesota; Winona Lake, Indiana; Boulder, Colorado; Lake Geneva, Wisconsin; Webster Groves, Missouri; Blue Ridge, North Carolina; Chambersburg, Pennsylvania.

* * *

The word wedding usually brings to mind visions of a beautifully decorated church, music and a procession of bridesmaids and ushers. But this story told by Rev. J. N. Moya, of Gallup, New Mexico, is about an entirely different kind of wedding:

A young couple came to me late in January and told me they wanted to be married. I looked over their license and discovered that it had been issued from an adjoining county and that they could not be married in this district. I got out the missionary Ford and we started for the county line. We had gone only a short distance when the car stalled. The only way in which the ceremony could be performed in order to permit the couple to return to their home that evening was to catch the train number twenty-two on the Santa Fe. This we did and as soon as the train passed the county line I married them. They reached home in time to be royally welcomed by their many friends and relatives. I have performed many marriage ceremonies since I have been on this mission field, but this is the only instance where it has been done on a train. So far as I have been able to learn it is the first marriage which has taken place under similar conditions in the state of New Mexico.

Lander—At the Southern Entrance of Yellowstone Park

By REV. ARTHUR T. EVANS, *Lander, Wyo.*



THE beautiful little city of Lander has recently assumed a new relationship to the people of the United States. The opening of the Rocky Mountain Highway, the Southern entrance to the Yellowstone National Park, has placed it on the map to stay. This new entrance to the Park received considerable publicity when it was dedicated in 1921 with a celebration on Two-Gwo-Tee Pass.

This was a formal declaration to the people of the United States that Lander had become the Southern gateway to one of the greatest national wonders of the world.

Lander also is the terminus of the Northwestern Railway, "where rails end and trails begin." It is located on the Popo Agie River in a valley surrounded by mountains, one of the beauty spots of the West.

It would be impossible to give any description of the scenic wonders that meet the tourist's eye on every hand as he makes his way over this new hundred and eighty-nine miles of mountain road. Mention, however, should be made of the famous Jackson Hole country, rendezvous of big game; Jackson Lake, and the majestic Tetons, rising to dizzy heights and mirrored in the waters of the lake at their base.

There are about twenty-five hundred people in the place, which is the county seat of Fremont County. There are seven religious organizations: Catholic, Episcopal, Methodist, Baptist, Congregational, Christian Scientist, and Seventh Day Adventist. All have church buildings, except the last two. We are proud to say that our house of worship is the finest. It is of gray pressed brick, trimmed with native sandstone, and the interior is even more attractive than the exterior. The location is the only objection that can be urged against it. The members are moving away from its vicinity. When the church was organized in 1908 it seemed probable that the town would grow in its direction, but the opposite has been the case.

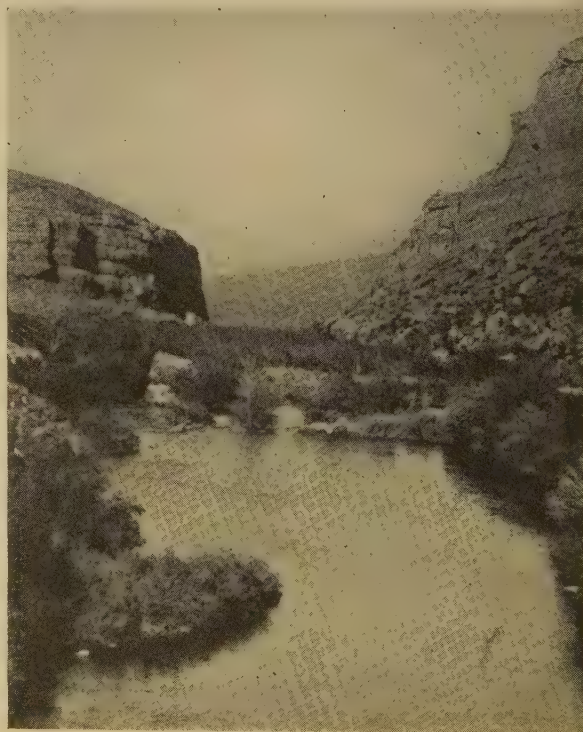
It has a basement with complete equipment for social purposes and is heated by natural gas. The kitchen range is connected with the gas, and the Ladies' Circle and young folks find this very convenient in preparing refreshments for our social gatherings. We can seat upwards of three hundred in our auditorium, which is tastefully furnished and well ventilated.

Some four years ago, however, pastor and people faced a somewhat discouraging situation. The purchasing power of the dollar had decreased to a great extent, and this, with other difficulties, made it almost impossible for the church to have a resident minister. Therefore, in order to keep the work going at all it was necessary to yoke the Lander field with the one at Shoshoni, fifty miles away on the Northwestern Railway. It was the only way an adequate salary could be provided. There has been complete harmony ever since the arrangement was entered into, and steady progress has been made on the half time basis. If it can be maintained for a few years both churches should be able to come to self support and have resident ministers.

It cannot be said that Lander is a church-going town, and it is exceedingly difficult to maintain Sunday evening services. In the winter the weather is too severe to permit a good attendance, and in summer it is too delightful. However, conditions are improving to such an extent that a brighter religious future seems assured. Much of the success of the church is dependent upon the future development of the community.

Shoshoni, a small town of almost five hundred, is located on the Bonneville and Burlington road. Automobiles operate between Bonneville and Shoshoni, accommodating passengers who care to make connections with trains on either road. A resident minister at Shoshoni would include in his parish Bonneville and Lysite, the latter twenty-eight miles away on the same road. There is but one other church in the place, the Episcopal, the membership of which is small and the services are not held regularly; so practically our church serves the entire field. In a sense it is a community church.

A good heating plant was installed recently and an addition made to the building. This has provided much needed room for the rapidly growing Sunday School, as well as a place for social gatherings, which was one of the crying needs of the town. This has stimulated interest in the whole life of the church. The Missionary Society and Ladies' Circle have held meetings since the improvements were made, serving an occasional luncheon and bringing the people together in a way that has had a good effect on the work in general. It has been of special value to the children, making possible a service to them that could



THE POPO AGIE RISE

not have been rendered under the old conditions. We expect to redecorate the interior of the church, paint the exterior and make it as attractive as possible. The church has a good five-room parsonage, and the property is free from debt.

Distances are magnificent, not where the West begins, but where it is. This is the very last frontier. Beyond Lander we follow trails. No railroad crosses the Divide in this region. We partake of civilized and pioneer life at one and the same time. But one longs for contact with the outside world. A missionary in this part of the country must be largely his own inspiration. I have been able to attend but one state meeting since I began my pastorate four years ago, while the nearest Congregational church is fifty miles away—and I am its pastor. One feels keenly this deprivation of the larger contact with the life of the denomination.

Conditions change rapidly. We cannot tell what they will be with the same certainty as the people who live in the staid old East or Middle West. Folks are here today and gone tomorrow. A goodly number may be received into the church this year and next year the increase would be more than offset by families moving to other parts of the country. Then, too, the church does not have the standing here it has in the older and more settled places of the land.

It is respected but very much as any organization that has the welfare of the members of society at heart is respected. People are just as intelligent and just as good as people anywhere else in the world, but the needs of the church are not felt to the same



AN INDIAN CEMETERY NORTH OF LANDER

degree, probably because the religious education of a generation was neglected during the development of a new country. But "The Kingdom of Heaven is like leaven," and it is only a question of time until the church will be in every community in the country—the nucleus of law, order, right living and civic virtue.

* * *

"Faith of Our Fathers, Living Still"

By Superintendent C. H. HARRISON, of Oregon and Southern Idaho.

WE are told that the days of consecrated service are over and the spirit of heroism is dying out. I want to tell you of a recent visit to one of our Western fields, and to reveal, if possible, some of the things I found there.

On the way to the place I was approached by an official who said: "Are you going to ——? Well, I guess I know why you are headed for that place. Things are bad. I never believed so much trouble could be stirred up by one man in so short a time. Unless the difficulties can be adjusted I am afraid there will be blood spilt. Families, lodges, clubs and business are torn to pieces. I wish you success and good luck." I had heard similar things from other sources, so was not greatly surprised, but it was little comfort to learn that reports had made matters appear less serious than they really were.

A short time prior to this visit I had asked a young man to go there to look the field over with a view to taking up the work. His letters had been discouraging from the standpoint of remaining more than a few months. He met me at the station; his whole concern was for the task in hand; he revealed no suggestion of weakness; there was no whimpering, no excuses, no reference to the devious and factional spirit which all others saw as mountains of difficulties. We went immediately to a sale and supper given by the Ladies' Aid. Everyone there was possessed by the spirit of the minister. People said: "If only we can keep him!"

We went to the hotel and talked things over. I could see that the tremendous need of the people for a leader gripped his soul. He said: "They need someone to lead them. The boys and girls are eager to follow if there is someone to lead. It appeals to me strongly; in fact, I can't get away from the demand. You know what makes me hesitate. It's the wife and children. But this week I received a letter from my wife and the thing is settled. She'll come and we'll work this thing out together." He read me part of the letter and I asked if I might make use of her words the next day, Sunday, when I told the people of his decision to become their pastor. I read from her letter:

"Frankly, I do not want to go to —— for reasons too numerous to mention. You know most of my objections. But if you feel as you say you do, that the Lord wants us there, that settles the matter. We know that his will is best and my prayer is that our wills may be so merged in his that we may not know them from his."

When I read these words the hearts of the men and women present were deeply stirred, and was it any wonder? Such a spirit of sacrifice and devotion is indeed rare.

The work is going steadily forward because the days of consecrated service are not forever gone, for I tell you truly the minister and his wife in that small Western town are consecrated to the service of Jesus Christ.

Putting the Gospel Lever in Place

By REV. F. W. OLLIS, Okarche, Okla.

IN the fall of 1919 I returned to this country from France where I had served as a Y. M. C. A. Secretary. Before going overseas I had been a Congregational pastor in a Middle Western state, frequently in towns where it was a struggle between several churches as to which should survive. I decided while in France that when I came back to my native land I would seek a field where I could do a work that would count for more than merely preaching to very respectable people.

A commission was offered me by the Home Missionary Society for a field in Oklahoma where there was but one English-speaking Protestant church. I found a membership of twenty-eight, and a building that had not been repaired for more than twenty-five years. The windows were white-washed and the initials of Sunday School pupils had been inscribed all over them. The gasoline lights were not illuminating, and if it rained hard services could not be held because the roof leaked. Just prior to my arrival an effort had been made to raise money for repairs, and the sum of forty dollars had been procured. The people were pretty well discouraged. For twelve months I talked about a new church, and finally it was agreed that the pastor should go ahead and have the necessary repairs made. With fifty dollars, the proceeds of a home talent play, I began the alterations.

When they were completed the church had been moved north and west on the same lot; a basement with a nine-foot clearance had been added; the building had been repainted and reshingled; a new piano bought; and new art glass windows put in. Altogether we had spent between three thousand and thirty-six hundred dollars. A dinner was held in the new basement, and in half an hour we raised twenty-five hundred dollars toward expenses. A little later a representative of the Church Building Society visited our town. I told him what we were trying to do and stated the amount of the debt. He explained what the Church Building Society was for, and strange as it may seem I had completely forgotten this source of help. A meeting of the people was called and bills showing a debt of eleven hundred dollars were presented. Then the Building Society representative was called upon and promised help to the amount of one thousand dollars. The congregation breathed a sigh of relief. We never realized until that moment how helpful a Church Building Society can be.

All the time I have been in Okarche I have been considering the needs of the three or four small Con-

gregational churches out in the adjoining country—Altona, Park and Alpha. These churches had been built when Oklahoma was opened for settlement, and the work had been kept up with the aid of students from Kingfisher College. Sometimes the people had been months, sometimes two or three years, without pastoral help. After the college closed, by arrangement with Superintendent Ricker, we got the people together, discussed the larger parish idea and decided to put it into operation, with Okarche as headquarters for the minister. These churches are now organized and have regular services and Sunday School sessions. The parish is some twenty-one miles long and twelve miles wide. We hold picnics, community dinners and

have all kinds of social times. Last winter a number of books were reviewed from the pulpit.

A few more words regarding Okarche. When I came to the place one of the great needs was a new public school building. The Lutherans and Catholics had their own schools, and the

public schools had come to be regarded as "Congregational Schools." It seemed to me that this idea must be banished and that all feeling of religious bitterness must be done away with also. The people gradually came to see that the town could not grow under such circumstances, and after two years of work along these

lines we bonded the town for \$25,000 for public schools. From that time on business men came to have a genuine respect for the Congregational pastor, and I tried to make them see the defects of the small town spirit from a community point of view. Times were hard and the merchants were worried because people were going to nearby towns to trade where there were better prices and a larger selection of goods. The Chamber of Commerce idea was explained to them and they seemed to feel that a pastor who had successfully carried out three thousand dollars worth of repairs with only fifty to start with, and who had had a share in bonding the town for twenty-five thousand dollars for schools, ought to be appointed Business, Advertising and Publicity Manager, positions I still hold. This honor was conferred upon the Congregational minister by men of entirely different religious persuasion. In addition I take the rural mail run when the carrier is ill; work in the harvest field or run the elevator during the busy season; serve as chaplain for the American Legion Post; and recently a man wanted to know if I would run the local newspaper in my spare time. I had to explain that spare



REMODELED



THE CHURCH AS IT WAS

time was a commodity of which I had very little.

There are other things which I am always glad to do. Lending my books to all who wish to read them is one mode of helpfulness which always pleases me greatly. Another is speaking at the school and making addresses of welcome, and so forth, to visitors to our town.

It is almost five years since I came to this town. I accepted the work without looking up the strength of the church in the Year Book, and the time spent here has been the happiest and most worthwhile of my life. I feel that the people have confidence in me and I have learned the great lesson that if a man will stay by his work long enough, success will come to him.



THE PASTOR AND HIS FAMILY

All in the Day's Work

By A WESTERN SUPERINTENDENT

I WISH the readers of THE AMERICAN MISSIONARY might visit one of our frontier mission stations with me. The parish is twenty-five miles from the railroad. In order to get there we had to stop overnight at ———, the nearest railroad station, and take the stage that left the following morning. The minister would have met us in his missionary car if we had telephoned him, but there is no telephone so we traveled by stage.

This parish is in that part of the West which is in process of being reclaimed. The people are in contest with nature and also with human nature. The contest with nature is one of water supply and of redeeming the waste land, the contest with human nature is one of markets and prices—the latter a combination which deals mercilessly with the small producer and farmer. In this particular part of the country the people depend upon one large crop—alfalfa—and when that fails or when the price is below the producing figure, the farmer is between the upper and lower millstones.

We arrived at the minister's house about ten-thirty, but he was away on some mission. His wife welcomed us with a reception that was self-revealing. People shut off from the accustomed privileges of former days are hungry for comradeship, and this pastor and his wife have spent a large part of their lives in city and general work.

It was not possible to visit for long, however, for a man appeared at the door, with the urgent request that we go with him to conduct a funeral service. His home was some twenty-five miles distant. He had called earlier in the day, and upon being informed of the pastor's absence, had driven to the next nearest point where there was a missionary, only to find he also was away; so upon his return he had called again in the hope that he would find our minister at home. He had driven more than sixty miles that day to get someone to perform the last sacred rite over a loved one who had crossed the Great Divide. It seemed to us that we were providential visitors that day. We responded to the appeal to accompany him and started in his ramshackle old Ford. The way was neither straight nor smooth, and in places it was terribly narrow, especially over the mountain parts. As we hur-

ried along the road, for we were late, my heart went out to the people who are eking out a livelihood—a bare existence—in that country. They are pioneers, the daring spirits who have made the West; they are the stock from which strong-minded, rugged men and women have come. We owe them homage. The conditions are such as test out every man, either to temper or to take life. It is so with the missionary, too; he is tested and either rings true with a quality of life that testifies of itself or finally goes down in the struggle.

We arrived at the home of a rancher, and after a bite to eat went on again, hoping to reach the home of the deceased before the funeral procession started for the cemetery. It was some ten miles farther to travel, but before we had gone half the distance, we saw a cloud of dust and our guide told us the funeral was on the way to the burial ground. When we arrived at the hall where the service was to be held, we found no preparations had been made. Accordingly, we arranged chairs, hunted up someone to play the piano and gathered together a few song books. While we were doing this our missionary drove up. He was just in time to conduct the service. The writer was able to help out with the music, even singing a duet with the pianist.

As soon as the service at the grave was over we started back to the parsonage. The road was just as crooked and dusty as when we drove over it earlier in the day. The missionary had driven over one hundred miles on those roads that day, which often happens. The work requires consecration and tact and wisdom and perseverance. The people are more needy than they realize. Men are indifferent to standards, women become restless, and children grow up with very little Christian idealism. Our missionary has been used to cultural advantages and physical comforts, but he has to put up with primitive conditions in his present field. One little thing illustrates this very well: All their drinking water has to be carried from a spring several yards distant. But the good man and his loyal wife are doing their particular piece of work well, with joy and justifiable pride, for they are giving to the people leadership and vision and life; and the people are appreciative of this service.

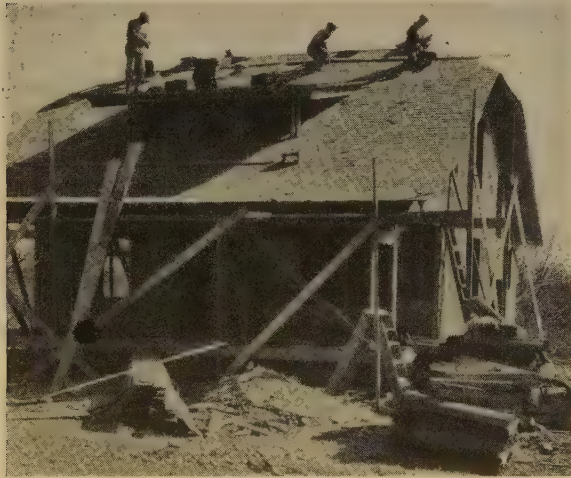
A House Being Built by Night

Of course, as you see the folks at work you might say it was being built by day. You would be only one-third right, though, for by night Knight dreamed it through and planned it.

By day Knight directs the folks of the community who can leave their pruning and their ploughing long enough to use a hammer or a saw, and works with them in bringing splendid reality out of his dreams. Night and dreams often go together, but it takes an Idaho Knight to make dreams come true.

This was the situation out at Wright church, on the Boise bench: There was a church building, a good one; and there was a congregation, a loyal one; and there was a pastor, the man among all men most needed in the community; but because there was no parsonage, the pastor and his delightful family had to live in a city three miles away.

The people of the church had little money, for apple growers and farmers in Idaho have had a hard time to live the past few years. They had the good judgment to know that their pastor should live on the bench with them, even if they had but little money, and they had the courage to tackle any proposition that promised a parsonage. They didn't know how it could be done, but Knight did.



PARSONAGE BUILT BY VOLUNTEER LABOR

Knight is a man of parts. More than a year ago he succeeded in settling an old irrigation water difficulty on the bench, a fight which had divided the community for years. Just a few months ago a great insurance company offered him a district manager's job at several times the salary he receives as a minister.



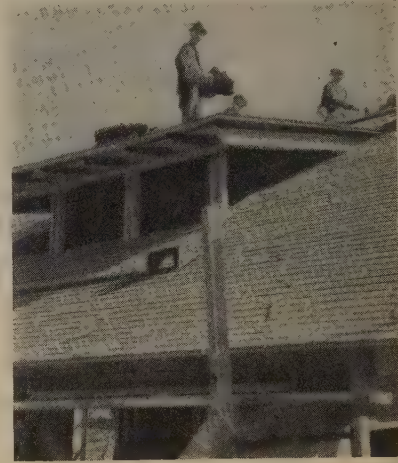
The Congregational Home Missionary Society is almost one hundred years old. In 1926 it will celebrate a century of Christian service. Founded in New York City, May 12, 1826, under the name of The American Home Missionary Society, it has had a steady growth in workers and resources and has been instrumental, with the blessing of God, in carrying the Gospel of Jesus Christ to millions of persons of every

In his younger days he was a boss carpenter and builder. Some of the finest houses in Idaho are the product of his brain and skill. He is still a boss carpenter and now the world knows it.

The problem he faced was this: How to build a house with less than a quarter of the necessary cash in sight. He dreamed and talked it through and the answer came. Here is what took place:

Knight drew the plans for a comfortable eight-room house. He knows how to draw plans. He estimated the cost of the building. He knows how to do that, too. His people bought the lot next to the church. They can do things also, even when it means a lot of sacrificial giving. Then the people of the community promised all the labor necessary to construct the building, if Knight would boss the job and work with them. This he agreed to do. Then the Parsonage Fund of the church came to their rescue and they borrowed from it most of the money needed for materials, repayments to be made in installments through a period of five years. Because everyone had faith in Knight and he knew how to do things, the parsonage is being built. It is being built by Knight more largely than we wish it were. It is not always possible for the folks to give time just when it is most needed. How Knight builds, plans, preaches, and faces his own problems, and through it all keeps his glowing smile and his abounding energy, no one knows. Some of us are inclined to the belief that his powers must be inherited, for he is the son of a Methodist circuit rider who performed herculean stunts in the good old days.

The Idaho Congregational Conference is proud of Knight. All hail, boss conciliator, boss insurance man, boss carpenter, boss preacher! The Congregational Church could use a hundred such Knights as you in the State of Idaho, and it is an earnest hope that the day is not far distant when they will be available.



KNIGHT

sort and condition, and in leading hundreds of thousands into allegiance to him. Thus the Society has sought to fulfill in America its part of the great commission to go into all the world and preach the Gospel to every creature. Its work has found lasting embodiment through the organizing of churches, many of which are now among the most effective in our fellowship.

A Stage Trip in Colorado

By Assistant Superintendent JAMES F. WALKER of the Rocky Mountain District.

NOTE:—Mr. Walker became known to readers of this magazine more than a decade ago, through his foundation work at Redvale and Nucla, Colorado. As Assistant Superintendent of the Rocky Mountain District, he is still doing "real pioneering," and we are always glad to receive from him accounts of his contacts with the people who are living on the frontier.

CRAIG is at the end of the "Moffat Line," which is, more properly speaking, the Denver and Salt Lake Railroad, and it is thirty miles from Craig to Maybell. The railroad between has been built on paper, but not as yet on the earth. The "stage," on this occasion, consisted of a bobsled drawn by a span of spirited bronchos. The first two miles out was mostly bare ground, so that the bulk of the load had to be hauled that distance in a wagon, while the bronchos laboriously dragged the sled through the mud. After the load had been transferred to the sled we were off in earnest. Besides the driver there were three passengers, including myself. The remainder of the load was made up of ten-gallon cream cans, mail pouches, and about a dozen one hundred pound sacks of cement.

I had been entertained in Craig by one of the church members who lived about a mile out of town on the Maybell road. I had engaged my passage the day before, and by the time I was picked up the other passengers had, of course, picked out the best seats, and I took what was left: a rather insecure perch on one of the sacks of cement. The cold in the cement battled with what little heat was in my body, and with the assistance of a biting wind won out, so that by noon I was thoroughly chilled.

Once under way I sought conversation with my fellow passengers. The man nearest to me was on his way home from Wyoming, where he had been working for one of the oil companies for several months. He had walked forty-one miles during the two preceding days, through the soft mud and mushy snow, in order to take a short cut home, for there was sickness in his family.

When he discovered what my mission was he told me the story of his homestead experience in the "Dry

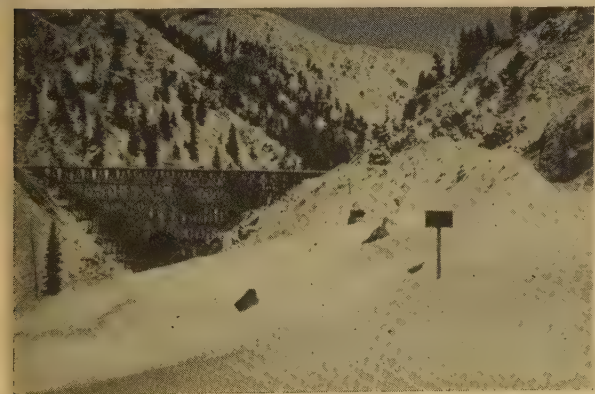


WAITING FOR THE MAIL

ress or even in making a meager living. The climax came last fall. The larder was empty and he had been obliged to go away from home and work for wages in order that his family might have something to live on during the winter. Judging from the abandoned homesteads we passed every mile or so, his experience might have been multiplied a hundred times and then one would have only a slight suggestion of the real situation in that part of the state. The different stages of community evolution or decay might be briefly suggested in the following terms: The virgin soil, the open range, predatory animals, the trapper, the adventurer, the cow man and his herds, the pioneer settler, the tent, the shack, the shanty, the home. Then hope deferred, sickness, death, despair, desertion. And now they are coming back, these settlers, for a new hope has been born. Everywhere on every tongue is the magic word *Oil*.

The majority of the settlers stayed long enough to prove up on the land and then were obliged to mortgage their places for all they could get for them. Naturally, they were unable to meet their obligations, and some, yes, many, of the banks have had to close their doors as a result. Some of the more hardy have braved the thing through, enduring untold hardships, hoping, working and hoping again.

Some of these people are from the cultured East, and with all the reverses they have met in the West have not forgotten their earlier training and environment. I visited one home, a log house, where I at once recognized the New England atmosphere. I was privileged to look upon the likeness of the father of this man, who, I was assured, had contributed generously of his personality and means to the development of the commonwealth of Massachusetts. There was but one child in the family, and she was living with an uncle because of the greater advantages she could receive in his home. As I looked at her picture, I could understand the pride with which the mother's heart was pulsing, and the father's too, for those joint emanations penetrated my soul.



A TRESTLE ON THE MOFFAT LINE

Lakes." For several years he had been making a losing fight in the dry farming district. Either the crops were short or the prices were poor. There was always something to handicap them in their struggle for prog-

One of the first questions the father asked me was, "What is the prospect of having a student minister here for the summer?" I told him they should have such service. Then the mother asked, "What is the prospect of having a permanent minister to live and work among us?" The last question was not so easily answered. I conferred with one other pillar of the church in Maybell, an old timer, who has seen the rise and fall of many hopes and as many people in Moffat County. As a result of a conference it was decided to send a summer student, and following his services, it is hoped, if present prospective developments materialize, to have a permanent pastor.

Let us go back to the stage again where I met passenger number two. He sat on the seat with the driver and I caught occasional snatches of the conversation. We stopped at the Cannon Ranch for dinner. It is located in the wilderness and there are neighbors only at long intervals, but the place showed evidences of education and refinement, which was not surprising when one learned that for several terms Mrs. Cannon had served the county as superintendent of schools.

After a hearty dinner we loaded into an auto truck of antiquated design and proceeded on our way toward Maybell. The driver was the son of the man who had brought us from Craig. He was born in this country less than twenty-five years ago. The truck was old and didn't inspire confidence in the passengers. We had to make desperate efforts to get through the bad places, which were all too numerous. To add to our difficulties a very black cloud appeared in the West and came forward to meet us with great speed. Soon the storm burst with the suddenness and fury of an old time blizzard on the plains. We were obliged to take refuge in a dilapidated mud shack, built by some homesteader and then abandoned.

It certainly can storm in Colorado, but there is always the knowledge that storms of such violence are short lived. We were detained less than an hour, and without further incidents proceeded to within three and a half miles of Maybell when we were hopelessly stuck in the mud and heard the little whistle which indicates a blow-out. The driver backed up a short distance and assured us the truck was "done for" so far as that trip was concerned.

The "oil man," for such the passenger on the front seat proved to be, and myself decided to complete the journey on foot. The walking was not easy. We had to pick our way by the roadside and through the sage brush and fences, but it gave opportunity for conversation, which, with numerous interruptions, ran about as follows: "Profanity is a miserable thing," said my companion, after he had given me a sample of his.

"I am always ashamed after I give way to it. It isn't that I mean to be irreverent or disrespectful, but it just seems as though I must have a safety valve.

"Oil men, as a rule, are pretty rough in their way of talking, and we just kinda have to keep up with each other in the things we say. I wasn't brought up that way. I had a wonderful mother and I have the best wife a man ever had. There is a chapter in my life I am not very proud of. We lived in Oklahoma; in fact, I was raised there and started in the oil game pretty young. I had every chance in the world to make good and did, but one thing got the best of me. That was liquor. I have been right down in the gutter. I lied to mother a thousand times about it, just to save her a few heartaches. When I was away from home I would write and tell her I was getting along wonderfully when really I was drunk all the time. My wife believed in me and stuck to me through thick and thin.

"I had a friend who also stayed by me through it all. He was taken very sick, and while he lay dying,

I was drunk. Just before he died he said to his wife: 'Joe isn't going to drink any more. He's going to go straight.' I can't explain it. I didn't know what he had said until long afterward, and I made no new resolutions. I just quit.

"That was five years ago, and wife and I are happy. I am making good and I have the confidence and respect of the big oil men. I owe nothing to anybody, except my wife and mother. I have money in three



THE CHURCH



UNFINISHED HOUSE, MAYBELL

different banks and opportunities to make more. I am no Christian—far from it—but I respect the kind of work you are doing. Every community in the country needs the influence of the church. Oil men need and want a decent place for their families to live in."

Next morning, I had to go back to Craig again, and the stage driver had to "rustle" a team and buggy for the purpose. The bronchos were wild and vicious and gave a lively demonstration of kicking and pitching that reminded me of the more or less common occurrences in the West before the days of the automobile. The men walked around the animals in wide circles in the process of hitching up, and when it was finally accomplished we sprang into the buggy and were off on a jumping gallop.

I often think of that part of Colorado. It is new: It is vast in its reaches; it is wonderful in its topography; it is beautiful in its prospect, and it has great possibilities; it constitutes a challenge; it hurls defiance; it spells opportunity. At the same time, it invites sacrifice, demands heroism, requires perseverance, and calls for Christian patriotism. It must have tact and patience, and these must be vitalized, impregnated and immersed in sacrificial love manifest in human form.

"I write unto you, young men, because you are strong."

The Smaller Parish in Rural New England

By REV. ARTHUR H. SARGENT, *Vershire, Vt.*

Definition

THE "Smaller Parish" in this article means the single parish, or one community, compactly situated. It means a district small enough to allow all the residents to come together to one house of worship. The "Smaller Parish" idea is to support a religious worker in one community where he can cover the field.

Local Conditions

It is with special reference to local conditions in rural New England that the "Smaller Parish" method is here presented.

Progress in agriculture is one of these local factors. New machinery and methods of farming have come, hand in hand with rural mail service, telephone, graphophone and radio, so that many farms, several miles from any village really are in close contact with the whole world.

Decline of churches is another factor as conspicuous as the progress in agriculture. Many New England churches that were once thronged with people are now closed.

Where churches have ceased to be a part of the life of the community people have ceased to be devoutly religious. They no longer feel the need of such churches as existed in "the good old times." They do not realize that it is possible for a church to keep in touch with every present-day movement.

New Pioneer Work

The situation calls for pioneer work—clearing the ground, plowing, harrowing and sowing seed.

To do this work it is necessary for the minister to be on the field continuously, enter into the whole life of the people and build from the ground up.

There are many places where one man in a small field, doing intensive work, has been able to build up a community church. This thorough work has been fruitful, where mere preaching has only served to hide the real condition of the declining church and community.

The Opportunity

You have heard of "The Rural Church Problem." That term can be dropped when we are ready to go to work as the richness of the field demands. Let us now call it "The Rural Church Opportunity."

The religious soil of New England will respond to thorough cultivation with the best modern methods as surely as every rocky hillside will respond to modern tilling of the soil.

The small parish can be served well by the ordinary minister whose only equipment is his industry and faithfulness and his willingness to be one of the common country folks, to learn with them and to work with them to build up the Kingdom of God in the country parish.

New Methods

While radical changes are needed in rural churches to bring them abreast of modern methods of farming and other business, the great truths of the gospel are the same as they always were. It is not so much the fundamental principles as the ways of applying them that should be altered.

The method of Jesus would be a new way for many churches. He taught, not from books, but from nature and everyday life. He drew his lessons from the work of housekeepers, farmers, carpenters, fisherman, and the play of children. "Back to Jesus" in these things will mean a great advance for the rural Sunday School.

Public Worship

Public worship, in the old days, as a rule meant preaching.

Reverence for sacred forms keeps some people true to the spirit, even after new forms are needed; but people who are not religious by habit or tradition are ready to join in worship when it touches farm life as closely as the grange and creamery and rural mail service are doing.

The rural field waits for services of public worship that are at the same time spiritual and social and vital to the interests and needs of people who live among the hills and win their bread from the soil. This service of worship needs to be in present-day language, with lessons drawn, as Jesus drew them, from everyday experiences.

The Neighborhood Center

Missionary work means going to the people, rather than getting them to come to church.

Where people feel no need of a church, the church can help them only by going to them.

Where religious services are impossible in a church at the center of several little neighborhoods, the minister can often have interesting meetings with good attendance in each neighborhood separately. When the schoolhouse cannot be used for such meetings, a private home serves as well or even better.

A minister who can devote plenty of time to each neighborhood has an opportunity to reach people who never go to church and to develop all the best uses of a church in each little district. The possibilities of such work are great in rural New England.

The Community Fair

As a means of uniting people of a country parish for social, educational and agricultural purposes, there is nothing better than a community fair.

It brings back former residents and strengthens the home ties for all who remain. It helps every home industry of men, women and children, by exhibiting their products to the persons who will be personally interested.

When it is conducted by the church and the minister it can be the best kind of holiday with all low forms of amusement and games of chance excluded.

It may yield a profit, but that is incidental. It is a sign of a high ideal of service when the expenses equal the receipts.

Play

The country parish needs pleasures that are suited to farmers.

The social life of the city should not be brought to the country. A better social life, suited to the particular place, will grow up in the home town, if it is properly fostered.

Play grounds are needed for country schools; play

apparatus is needed. Picnics, holidays and courses of entertainment should be arranged in which the people may participate largely.

The Financial Problem

In carrying out this plan, the question of financial support looms very large. How shall the minister be supported in one small field that has been long neglected?

The answer is: People will support a man who proves himself indispensable to the life of the community. Make the minister's work worth supporting,

and the people will pay for value received.

But the question remains as to how the new work can be supported until its worth is proven.

There are two ways: First, by missionary funds from outside. Second, the minister may supply what is lacking for his support by teaching school or rendering some other service to the community.

Then, he may count it his highest privilege to remain with a generation that shall grow up under his care in a community which is itself growing toward the ideal of the Kingdom of God.



The Polish Congregational Church

TRINITY Congregational Church in Detroit has the distinction of being the only pebble on the beach. There is but one Polish Congregational Church in the world, and it is it. Started many years ago as a mission from First Church, of which it is still a branch, it found itself gradually surrounded by Polish people and began ministering to them, first under the Rev. John Lewis, now deceased, then under Rev. Paul Kozierek, now with the Tract Society in Chicago, and for the last three years under Rev. Casimir Woynarowski. The earlier congregation, like Poland itself and ancient Gaul, was divided into three parts. When the great war broke out the German Poles went off to a German church, and when the situation with Czechoslovakia grew tense the Polish Slovaks went off to a Slovak church. There was no place for the Polish Poles to go except back to Rome, and so they stayed, discouraged at first, but under the leadership of Mr. Woynarowski becoming more heartened and hopeful. When he came he found thirty-four members left of the older congregation. There are now about one hundred resident, seventy-six being adult contributors. Besides spending some hundreds of dollars of their own money, in addition to what was

put in by the Detroit Union, which holds the title to the property, in the improvement of the church building, the congregation raised last year more than twice as much for current expenses as three years ago.

The chief means used in accomplishing this work has been the conducting of a Polish school by the pastor. For three afternoons each week, after the sessions of the public school, he has groups of children in the church who are taught Polish and given religious instruction. This enables some who would otherwise send their children to the parochial school for the sake of the language, to take advantage of the generally better instruction in the public school, without losing the only language which can preserve family unity; and it gives the pastor friendly entrance to homes which would otherwise be closed to him. He has had over one hundred children in the school this past year, and it is largely from these families that the growth has come. The Polish school is thus an advantage to the Polish people and public schools.

The illustration shows the class of thirteen which entered into communion on Palm Sunday, with Mr. Woynarowski and Mr. Marsh, a member of First Church, who is superintendent of the Sunday School.



CONFIRMATION CLASS, POLISH CHURCH, DETROIT, MICHIGAN

Some Enjoyable Features of a Pioneer Field

PERHAPS the one thing that offers encouragement to the pastor of a pioneer field is loyalty and that the members of this Western church give in large measure. Their attendance at the services and devotion in the various departments of the church's ministry may be counted upon also. As a result the organization is growing and becoming more competent to care for the community along religious education lines. The various departments of the Sunday School have long been functioning, and at last we are to have a teacher's training class, a long felt need.

During the nipping January weather we organized a Boy Scout troop. Twenty-six have now enrolled and they meet in the basement of the church every week. The troop is known as number five in the city's group of eight troops—totaling two hundred.

During a milder season, early spring, the Camp Fire Girls organized. There is a senior and junior group. The young men and women of the church officer these groups and the useful training is proving mutually valuable in affording self-expression in service, besides

its value in allying the young people in the wider fellowship of national movements.

The story hour should be mentioned. This is conducted by a student of the Oklahoma college for women. The pastor gives a five-minute sermonette at the regular hour for public worship and while a hymn is being sung the children file out and meet in the basement for the story hour. Altogether, new material, bright young people, loyalty and helpfulness on the part of all, indicate real success for the work and we are going forward with courage to what promises to be an inviting future.

The missionary obligations are cared for by the mistress of the manse, who gives a most interesting fifteen-minute program for each of the Societies on the last Sunday in each month, at which time the whole of the offering of the Sunday School for that meeting is made towards our benevolence apportionment. She also presides at the women's monthly missionary meeting, where one of the text-books is used, as is also THE AMERICAN MISSIONARY.

* * *

The C. H. M. S. Treasury

CHARLES H. BAKER, Treasurer

MONTHLY COMPARATIVE STATEMENT

May, 1924	This Year	Last Year	Increase	Decrease
Contributions	\$13,324.84	\$13,548.14	.....	\$223.30
From State Societies.....	5,074.65	5,565.37	.....	490.72
Total	18,399.49	19,113.51	.....	714.02
Paid State Societies.....	3,032.64	2,749.27	\$283.37	.....
Net Available for National Work.....	15,366.85	16,364.24	.....	997.39
Legacies and Matured Conditional Gifts.....	\$4,935.77	\$13,733.82	.....	\$8,798.05

Two months from April 1st, 1924	This Year	Last Year	Increase	Decrease
Contributions	\$30,187.61	\$26,123.32	\$4,064.29	.....
From State Societies.....	9,375.63	7,013.89	2,361.74	.....
Total	39,563.24	33,137.21	6,426.03	.....
Paid State Societies.....	7,934.95	5,989.48	1,945.47	.....
Net Available for National Work.....	31,628.29	27,147.73	4,480.56	.....
Legacies and Matured Conditional Gifts.....	\$7,330.77	\$17,078.29	.....	\$9,747.52

THE national treasury received almost one thousand dollars less in net contributions from churches and individuals during the month of May, 1924, than in May, 1923. As a matter of fact, we are coming now to the season when church activities are in many communities considerably curtailed, and when, in consequence, the local benevolence treasury finds itself in a state of depletion. This is a condition likely to obtain until autumn brings people back from summer lassitude and recreation to the renewed labors

of office, shop and school. But the Society's expenses are not subject to such curtailment. Missionary salaries must be paid in July as well as in December, and the work of the office must move steadily on. It will, therefore, be greatly appreciated if those who have charge of church benevolence will see to it that all funds that are available are sent in as soon as possible, and if those who are accustomed to make individual contributions will make their remittances during the slack season.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately 24 per cent. Income from investments amounts to 22 per cent. Contributions from churches, societies and individuals afford substantially 54 per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in cooperation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury.

To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states is as follows:
California (North), 2; California (South), 5; Connecticut, 50; Illinois, 9.8; Iowa, 30; Kansas, 5; Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 42.5; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

CONGREGATIONAL CHURCH BUILDING SOCIETY

News From the Field

WORCESTER, Massachusetts, "Old South Church" has just raised nearly \$50,000 with which to wipe out a debt of \$39,000 and buy a parsonage.

Hampstead, New Hampshire, "First Church," has purchased a \$6,000 parsonage for the use of its minister.

The Armenian Congregational Church in Philadelphia is planning to erect a house of worship on a lot it has secured, which is conveniently located for the people of that nationality in West Philadelphia.

Lowell, Massachusetts, "Eliot-Union Church" has secured an excellent parish house by extensive alterations of the old building and a generous addition. This gives them a large assembly hall, with rooms for a departmental Sunday School, a pastor's office, a kitchen, and other conveniences.

Portland, Oregon, "Alameda Park Church," only two years old, is already outgrowing its new building and is planning an addition that it may accommodate the numbers that overflow the present quarters.

Beaumont, Texas, Congregational Church has recently purchased from the Presbyterians for \$10,000 a good corner lot with the first unit of the church building complete, giving them assembly, Sunday School, and class rooms. The young church, six years old, hopes in due time to secure a complete equipment for its work.

Carrington, North Dakota, has recently celebrated its fortieth birthday. Its present beautiful house of worship was erected in 1907, and must wait three years more before it can celebrate its twentieth anniversary.

Dorchester, Massachusetts, "Pilgrim Church," has recently purchased a commodious and attractive parsonage for the pastor and his family, which will give them comfort and add to their usefulness.

Ipswich, Massachusetts, has had for a century and three-quarters, two Congregational churches, First and South. They have now united under the leadership of Rev. Dr. F. T. Kenyon, and are to occupy the building of First Church as the place of worship and use the South Church edifice as a Parish House. The latter will be the social center of the community.

Irondequoit, New York, a young church recruited from ten different denominations, has recently raised nearly \$75,000 for a new house of worship, of attrac-

tive Georgian style, to be well equipped for community service.

Framingham, Massachusetts, "Grace Church," is rejoicing in a fine three manual organ, with chimes and echo organ, and many modern improvements. Crowded congregations attended the dedication service, and the combined choirs numbered nearly a hundred.

St. Louis, Missouri, "Reber Place Congregational Church," has recently dedicated its new parsonage, which it secured by remodeling a portion of its former edifice in which the church was organized.

Millboro, South Dakota, is pushing to completion its new house of worship. It is financing the project as the work proceeds. One of the attractive features will be a seven hundred pound bell to call people to church.

Marshalltown, Iowa, Congregational Church, has recently received a gift of Deagan Cathedral Chimes, a memorial of Mrs. Sarah Pierce Meeker given by her children. The chimes are encased in the swell box of the organ, and are played from the keyboard.

Los Angeles, California, "Wilshire Congregational Church," has broken ground for its new Spanish-Gothic house of worship, planned to seat a thousand persons, the expected cost of which is \$500,000.

The good, old fashioned community spirit was manifested in Jaffrey, New Hampshire, where fifty men met in Mrs. F. W. Green's wood lot to prepare the wood for the minister of that place. Their axes flashed in the air, the trees fell and were trimmed, and presently twenty cords of first-rate hardwood were cut and piled. The women shared in the "wood chopping bee" by providing dinner for the workers around an outdoor fire.

Minneapolis, "Lyndale Church," has recently dedicated its fine new house of worship, and Dr. Charles E. Burton, Secretary of the National Council, who was pastor there for nine years, returned to preach the dedicatory sermon. They now have a beautiful, up-to-date church and parish house, fully equipped for community service.

Jupiter, Florida, "People's Church," which was organized five years ago, and has been worshipping in the school building, laid the cornerstone of a house of worship recently. They expect to erect an attractive and commodious church, equipped for community needs.

The Beauty of Coral Gables

FLORIDA is coming to be recognized more and more as the Italy of America. Lying under sunny skies, its shores washed by the waters of ocean and gulf, its heat tempered by breezes that blow unhindered over the waves, it is in winter the playground of hosts of people from the frozen North. It is also the all-the-year-round home of increasing multitudes. They like its climate and its opportunities. They catch big tarpon from the deep, and gather great harvests of fruit and other commodities from the soil. If they have not yet discovered the Fountain of Youth of which Ponce de Leon dreamed, they think they stand a chance of finding it if they stay long enough.

The region about Miami has had a wonderful development in recent years on this account. People have poured into this section by thousands, and have established homes there. The Pilgrim faith and polity have followed them. We have fine churches in the city of Miami, and across Biscayne bay in Miami Beach, and at Cocoa Nut Grove not far distant and practically a part of the city. Recently a remarkable development has been seen at Coral Gables, a short distance south, three miles from the center of Miami. Here are about four square



TOLEDO STREET, CORAL GABLES, FLA.

miles on the highest land about Miami, largely devoted in the past to raising grapefruit, oranges, avocado pears and other tropical fruits. Mr. George E. Merrick, son of a former Congregational minister, has been to a large extent the constructive genius who has planned and carried through the transformation of this great fruit grove into a beautiful suburb of homes and other buildings for civic welfare. His father fled from the blizzards and snow drifts of a New England winter a quarter of a century ago, and came to Miami, which was then a village of five hundred people. He bought a hundred and sixty acres at Coral Gables for a fruit farm. Within the last three years this tract has become in appearance a distinctive Spanish community whose houses and streets reflect the splendor of old Spain in a setting of tropical

luxuriance. It is a place of rare beauty.

Forty miles of streets have already been constructed, and as many more are planned. Wide boulevards and avenues, splendidly paved and finely lighted at night, are rapidly being lined with lovely homes. The buildings are Spanish in style, with stuccoed walls and tiled roofs. Many of these homes situated in large lots retain some of the richly bearing tropical fruit trees.



THE PEOPLE WHO PLEDGED \$37,400 FOR THE NEW CHURCH, CORAL GABLES, FLORIDA

Florida has perhaps the richest and most varied flora of any state in the Union, and this is exhibited in the splendid and variegated foliage of Coral Gables. During the first year of the development here more than fifty thousand trees, shrubs and flowering plants were set out in this tract. Under direction of the ablest landscape architects entire avenues were adorned with eucalyptus, pithecolobium, royal poinciana, rub-



CORAL GABLES, FLA., CONGREGATIONAL CHURCH

ber and royal palm trees. Fine color effects have been secured by setting out hibiscus, oleander and other flowering plants, all blossoming in the winter. More than five hundred full grown cocoanut trees, thirty to forty feet high, have been transplanted to Coral Gables to line her parkways and plazas. Several thousand smaller cocoanut trees were also planted there the first year. All this makes a wonderful setting for the beautiful homes.

Entertainment is provided for both adults and children. A golf course and tennis courts are ready for them. The new Venetian pool at the clubhouse is three hundred feet long by two hundred feet wide, hewed out of native coral rock and beautified with trees and shrubs. Fresh water running constantly into the pool over cascades keeps the water always pure. An artificial island with cocoanut palms, delightful grottoes, and other charming features add to the beauty.

It is not surprising that with such attractions this suburb is rapidly filling up with people who wish to have their homes in such a delightful place. A community church was called for and Dr. Luman H. Royce was on the spot to look after its organization and development. An excellent parsonage was planned and begun that he might have a good home while rallying the people. Last December the church was duly organized as a Congregational church, the Sunday School and church services being held temporarily in a private house. Mr. George E. Merrick gave a \$60,000 site for the house of worship, and pledged \$15,000 more toward its completion. On March 16, a grand rally of the people was held, and with much enthusiasm they pledged \$37,000, later increased to nearly \$50,000, more toward the \$150,000 edifice. It will stand opposite the palatial hotel to be built at the southern end of the Columbus Esplanade.

This fine new house of worship is thus described:

"The Coral Gables Congregational Church, designed by Richard Kiehnel, is to be one of the most

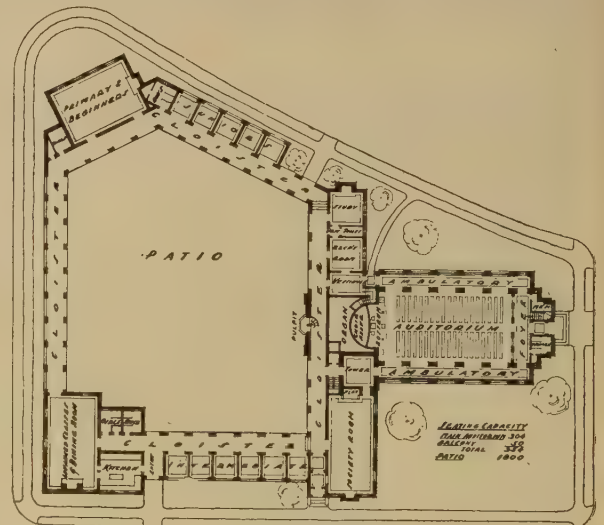
attractive edifices in the suburb, carrying its own note of distinctive beauty even among the finest buildings of the Country Club section quite as admirably as it will fulfill its aim and purpose in a spiritual way in the community.

"The church is to be located on a triangular block on Columbus, De Soto and Catalonia Avenues, facing the fine Columbus Esplanade, and forming at the northern end an important link in the series of notable buildings which are here centered. The Esplanade is to be three hundred feet wide and one thousand feet long, landscaped in Italian garden effect, and providing a beautiful tropical setting with its stately palms on either side.

"The church buildings consist of the main auditorium, churchly and commodious, with wings and cloistered walls extending entirely around the triangle, containing society rooms, classrooms for advanced and primary classes, and other rooms devoted to the varied activities of a modern church. A notable feature is the spacious patio within the enclosed walls, beautified by tropical flowers and foliage and offering a charming setting for open air services, lawn fetes and public gatherings of a community nature. Organ consoles will be provided in the auditorium and also in the patio, so that the instrument can be used for both indoor and outdoor gatherings.

"This splendid structure will be built of solid masonry covered with colored stucco and roofed with Spanish tile imported from Cuba."

This church will make a fine addition to our Florida group of churches. It is Plymouth Rock set down among the Everglades. It stands for the sturdy faith of those who were willing to become exiles in a strange



PLAN OF CORAL GABLES, FLA., CONGREGATIONAL CHURCH

land that they might worship God according to the dictates of their own consciences. It stands for liberty of thought and freedom in the church such as the heroic pioneers claimed for themselves. It stands not only for religion but for education, in the spirit that led our forbears to found Harvard and Yale and other colleges that knowledge and piety might ever walk hand in hand. Such a church will be a powerful influence for good in that state which is attracting to



CONGREGATIONAL SUNDAY SCHOOL, CORAL GABLES, FLA.

itself so many from other parts of the country. With the rest of the Miami group it will join hands with our fifty-two other Congregational Churches in Florida, from Jacksonville to Key West, from Winter Park to St. Petersburg, to give the cheer and strength of the Gospel message to multitudes of people.

The architecture of this new building is striking and beautiful. It will be of the Spanish-mission style which is so much liked in the South and on the Pacific Coast. It is a reminder of the early voyagers who came into this country through Mexico even before the Pilgrim Fathers. They brought with them the building styles with which they had been familiar in South-

ern Europe which are Romanesque in origin. This style is in close harmony with the other buildings in Coral Gables, but a glance at the floor plans show that it has been modernized for the practical work of the church of today. The religious education program of our times finds its opportunity here. The departments of the Sunday School have separate rooms, and the classes have their own places in rooms opening from the cloisters. The patio becomes an outdoor auditorium in the summer, and has its own pulpit and organ console. When completed the new building will be a delightful place of worship, well fitted for social and community service.

* * *

Some Great Hymns for the Church Service

By Secretary CHARLES H. RICHARDS

WHAT great hymns, if frequently used in the Church, would lend a new charm to the service and be a fresh tonic to the Christian life?

Theodore Roosevelt's favorite hymn was

"How firm a foundation, ye saints of the Lord."

McKinley's favorite hymn was

"Lead, kindly Light, amid the encircling gloom."

Henry Ward Beecher and Matthew Arnold agreed in the statement that one of the most perfect hymns ever written was

"When I survey the wondrous cross."

If frequency of use indicates a preference, it would seem that Beecher's favorite was

"Love Divine, all love excelling."

Probably the first favorite mentioned by many people, if asked to express a choice, would be

"Nearer, my God, to Thee."

These are all noble lyrics of the soul which have been sung with delight for many years. Perhaps the three most loved of a later period are

"O Master, let me walk with thee,"

"O Love, that will not let me go,"

"Dear Lord and Father of mankind,"

by Washington Gladden, George Matheson, and John G. Whittier in the order named. They are closely followed in popularity by two others,

"When morning gilds the skies,"

"Day is dying in the west,"

the first a translation from the German by E. Caswell, and the second by Mary A. Lathbury.

But aside from the fine hymns of the old days which continue to be of great usefulness, and leaving without further mention the more recent hymns of later date which have won their way into popular favor and

which are in quite constant use in the sanctuary, there is another large group of great hymns, which, if they were brought into frequent use, would add immensely to the interest and enjoyment of the worshipping congregations. They are surcharged with a deeply religious spirit. They have a fine literary quality. Their beauty and fervor have a heart-touching power which move those who listen and those who sing.

Why are they neglected? Perhaps because the leader of the worship is too much in bondage to tradition. He loves the familiar. He thinks the old hymns and tunes, rich with happy memories, will most surely move the hearts of his people. He is partly right. We must surely retain the best of the past. Many of the old songs must still be sung, and they will stir many a heart to joy and noble purpose. But if we keep the best of the past we should also use the best of the present. There is rich treasure in some of the modern songs of the soul, and we must not fail to enrich the church service with them.

Perhaps the leader of the worship is too timid to try them. They look strange and hard to him. But if he has good leadership at the organ and in the choir the new song will be easily mastered, and frequent repetition will soon make it a delight to everybody. Here is something right at hand which every minister may use, if he will, to greatly increase the attractiveness of his service. The blending of the new with the old will kindle a new joy.

We give here a list of about fifty great hymns of less frequent use (cut down from an original selection of one hundred), which, if made familiar by being sung with considerable frequency, would endear themselves to the people and become a wonderfully uplifting power. They are worthy of being memorized by pastor and people. Familiarity with them would broaden the vision and deepen the spiritual life.

Here are four beautiful morning hymns to add fresh radiance to the opening day:

"Light of Light, enlighten me," by R. Smolke.

"Still, still with Thee when purple morning breaketh,"

by Harriet Beecher Stowe, which should be sung, if possible, to Professor Demuth's admirable tune, "Oberlin."

"Come, my soul, thou must be waking,"

by R. F. L. Von Canitz. Then add to these that fine lyric of Frank W. Gunnsaulus,

"Guard me for yet another day."

These are well matched by two evening hymns which have already won wide favor:

"The shadows of the evening hours,"

by Adelaide A. Proctor, and

"The day is gently sinking to a close,"

by Christopher Wordsworth.

Of the many splendid hymns of praise to God we can mention here but three, but they are of unusual value:

"Ancient of Days, who sittest throned in glory,"

by Bishop W. C. Doane,

"Angels holy, high and lowly,"

by J. Stuart Blackie, and

"God's boundless love, and arching sky,"

by Maltby D. Babcock, all of which ought to be frequently heard in the sanctuary.

When the Advent season comes, and on other occasions also, what more appropriate and inspiring song can be used than Thomas Toke Lynch's exultant lyric,

"Lift up your heads, rejoice,
Redemption draweth nigh."

There are many happy Christmas songs for that season when it arrives, but two stand out as most perfect in literary form, noble in ideals, and tender in religious feeling; they are

"It came upon the midnight clear,"

by E. H. Sears, and

"O little town of Bethlehem,"

by Phillip Brooks.

They are well matched by two Easter hymns whose high note of victory well befit that great festival:

"Welcome happy morning, age to age shall say,"

written by Venantius Fortunatus a thousand years ago; and

"Lift your glad voices in triumph on high,
For Jesus has risen and man cannot die,"

by Henry Ware, Jr.

Five hymns that exalt this risen Lord, and voice our love and trust are, first, a very lovely lyric by Lucy Larcom, sung much in our English Churches,

"In Christ I feel the heart of God."

The others in the group are

"Jesus, thou joy of loving hearts,"

by Bernard of Clairvaux, translated by Ray Palmer;

"I've found a Friend, O such a Friend,"

by James G. Small;

"The King of Love my Shepherd is,"

an exquisite version of the twenty-third Psalm, given us by Henry W. Baker;

"Souls of men, why will ye scatter," or

"Was there ever kindest shepherd,"

which is a later line in this beautiful poem by Frederic W. Faber.

Among the many fine hymns relating to the Holy Spirit, none is more lovely than the one by George Croly, beginning

"Spirit of God, descend upon my heart."

Another group of hymns of trust, four in number, may well be included here. They are

"When the weary, seeking rest,"

by Horatius Bonar;

"Since thy Father's arm sustains thee,"

by K. R. Hagenbach;

"Still will we trust, though earth seems dark and dreary,"

by W. H. Burleigh, and

"If thou but suffer God to guide thee,"

by G. Neumark.

These may well be followed by five great hymns that voice our confidence in the love of God:

"O Love divine, that stooped to share,"

by Oliver Wendell Holmes;

"Immortal Love, forever full,"

by John G. Whittier;

"In heavenly love abiding,"

by Anna L. Waring;

"O Love divine, how sweet thou art,"

by Charles Wesley.

Another group of hymns upon the Christian life which summon followers of the Master to greater devotion, courage and earnestness in his service, are:

"Christian, dost thou see them,"

by Andrew of Crete;

"Forward be our watchword,"

by Henry Alford;

"Fight the good fight with all thy might,"

by John S. B. Monsell;

"Who is on the Lord's side?"

by Frances Ridley Havergal.

There are two great hymns which everyone who loves the Pilgrim faith and polity ought to know by heart and sing repeatedly, since they express so perfectly the ideals of the Mayflower pioneers. They are Charles A. Dickinson's

"O golden day so long desired,"

with its refrain

"One Master, Christ, our Saviour King

And brethren all are we."

and its counterpart, by George Rawson,

"We limit not the truth of God,"

whose refrain is an echo of the words of John Robinson, the first Pilgrim pastor,

"The Lord hath yet more light and truth

To break forth from his word."

What more appealing prayer for peace can we find than that in Von Lowenstein's great hymn,

"Lord of our life, and God of our salvation."

What more thrilling expression of our fellowship with "the noble living and the noble dead," than Bishop W. W. How's hymn,

"For all thy saints who from their labors rest?"

What more touching communion hymns can we find than Horatius Bonar's

"Here, O my Lord, I see thee face to face,"

and the beautiful poem by Edwin Pond Parker set to his own beautiful tune, which some ministers like to use at the close of the sacramental service,

"Master, no offering costly and sweet."

Four hymns pertaining to the coming of the Kingdom of God on earth are of unusual interest:

"God's trumpet wakes the slumbering world,"

by Samuel Longfellow;

"Sing we of the golden city,"

by Felix Adler, and

"These things shall be! a loftier race,"

by John Addington Symonds.

To these should be added that noble appeal for the unity of all Christ's followers, by George Matheson:

"Gather us in, thou love that fillest all."

Nothing better expresses our consciousness of divine leadership in our lives than W. H. Burleigh's hymn,

"Lead us, O Father, in thy paths of peace,"

and everybody ought to know E. W. Shurtleff's fine hymn,

"Lead on, O King Eternal."

Dr. Albert J. Lyman was exceedingly fond, as he well might be, of Horatius Bonar's song of aspiration,

"Upward, where the stars are burning,"

and that is well matched by F. W. Faber's well-known "Hark! hark! my soul, angelic songs are swelling."

Two great hymns give a foregleam of the life immortal,

"Sunset and evening star,"

by Alfred Tennyson, and

"Ten thousand times ten thousand,"

by Henry Alford, whose exultant strains seem to bring us almost within hearing of the songs of heaven.

The earthly home ought to find a voice in our song as well as the heavenly home, and it is well for us often to sing C. J. P. Spitta's beautiful lyric,

"O happy home, where thou art loved the dearest."

There are many inspiring national hymns, but do not forget to make your people familiar with these five:

"O Lord our God, thy mighty hand,"

by Henry Van Dyke;

"God of our Fathers, known of old,"

by Rudyard Kipling;

"Not alone for mighty empire,"

by Wm. Pierson Merrill;

"When wilt thou save the people?"

by Ebenezer Elliott;

"O beautiful for spacious skies,"

by Katherine Lee Bates.

Fifty more hymns of equal merit might be mentioned, but so many might discourage the pastors who are seeking to broaden their repertory of church song. It is better to increase it by degrees. A good way would be to learn one new hymn a month. Sing it one Sunday at morning service, and the next Sunday in the evening. Sing it at the midweek meeting. Emphasize the air with the trumpet stop. Occasionally have all the women sing the second verse alone, and all the men sing the third verse alone, while the entire congregation may sing the first and fourth verses. Occasionally let the hymn be rendered as a solo. This variety will break up the monotony. After a month of this intensive training the new hymn may then be repeated once each month. Some congregations can learn two new hymns a month. Blend the new with the old. Bind past and present into a common sheaf of melody. Gradually the best of modern hymnody will become familiar, and the church will find to its joy that it has a treasury of sacred songs at its command which will very greatly increase the attractiveness and effectiveness of its service.



The Revolving Funds

When the Church Building Society began its work its aid to churches was entirely by small grants. As its work expanded and its income increased a loan fund was created. From this a larger appropriation could be made to a church strong enough to repay it. Coming back every five years, the loan can go out again and again. Forty-one years ago a similar fund began to be developed to assist in building parsonages. These funds have grown to more than a million dollars.

The Church Loan Fund has been a great help to the larger churches which can assume its obligations. No interest is required if the amount does not exceed \$2,500; above that figure, up to \$5,000, the interest is two per cent; above \$5,000 the interest is three per cent. The church loan is to be repaid in ten years.

The Parsonage Loan Fund has been a very great blessing to ministers and their families. A parsonage loan calls for no interest, but must be repaid in five years.

THE CONGREGATIONAL EDUCATION SOCIETY

Standards and Goals in Religious Education

"By Their Fruits Ye Shall Know Them"

By FRANK M. SHELDON

IT is exceedingly difficult to measure essential Christian values. We have not yet produced and found how to use a religious education standard which indicates the extent to which our efforts are actually producing the desired results. We can measure organization, administration, *things* done, but we do not measure actual results in the Christian growth of the pupil. In fact it is possible to grade one hundred per cent on our splendid Pilgrim Standard without any necessary guarantee of growth in Christian living.

Real Goals

Just what do we seek to accomplish in religious education? Do we wish the pupils to know the Bible? That is good and greatly to be desired. But the people who know the most Bible are not necessarily most Christian. The writer knew a little drunken bum in a New Haven lodging house who could quote scripture by the yard and give chapter and verse. Most church people know the Golden Rule, but how many of us live it? In fact, many who know it do not believe it practical.

At present there is extended discussion, much of it acrimonious, with more heat than light in evidence, as to the particular doctrines and interpretations of the Bible it is necessary to accept if one is to be Christian. Yet most of us probably know so-called orthodox people and liberal people whom we wouldn't want to trust in a horse trade, with whom we wouldn't care to risk our reputation and who are scant credit to the Kingdom of God. Dogmas held, whether conservative or liberal, are no guarantee of being Christian.

Whatever else may be true or necessary, it seems clear that we have not actually registered in religious education unless the attitude of the pupil has been affected. No matter how much may have been committed to memory, unless there develops a better attitude toward other folk, toward the world of life, toward God, we have not made the life more Christian. Spirit, purpose, attitude of the proper sort is what we seek.

Christian living is cooperative living. Are we and our children becoming more cooperative members of the group life in which we share? Are we more thoughtful of others, more eager unselfishly to do our share, to pull our part of the load, to play the game fairly and squarely, to live according to the Golden Rule, to become a partner with our Father and our Master in their purpose of redemptive love? These are goals worthy of our best. A standard which will measure our growth in cooperative living, which will help us increasingly to share in the mind, the spirit, and the program of Jesus will provide true tests for religious education.

How to Test Our Program

We desire to help our scholars, young and old, into right attitudes to God and to man, into Jesus' way of life, in becoming cooperative members of home, play, school, church, social, business, political and world groups, to become people of predominant good will, promoters of the common good, builders of the democracy of God.

The way to do this is to help them to this kind of experience in daily life. "We learn to do by doing." We become Christian by actually entering into helpful relations with God and with those about us. Instead of theorizing about it, we should help them to work it out in their everyday life and relations.

The following suggestions may help us to test our entire program in the light of these ideals:

1. How far do buildings (number of rooms and their adaptability), equipment (suitable tables, chairs, blackboards, maps, Bibles, sunlight, heat, ventilation, etc.) make satisfactory opportunity for character building? On the basis of results in the lives of pupils, to what extent are the opportunities afforded by buildings and equipment being used to advantage?

2. Are curriculum materials actually adapted to the needs of pupils of all ages and grades? Does the material offer opportunity to help the children meet their daily problems in the Christian way? To what extent are departmental leaders and class teachers able effectively to use the material toward rightly developing the pupils' lives?

3. To what extent is the Church School able to conduct pupils in the project of becoming Christians and help them to a satisfactory spirit and attitude toward life and folks?

4. What success are you having in training those now teaching and those whom you expect will become teachers? Is the church developing in such manner as to indicate a growing sense of importance of the teaching function, and increased cooperation and support of those who teach?

5. To what extent does your church recognize that religious education is a social process and thus seek actually to secure better conditions in the various groups in which the members of the school share?

- a. Are pastors, church officials and church people treating the Church School as an orphan, or are they giving it such a large place in their interest and affection as to make a better program and product possible?

- b. What has been accomplished in securing the cooperation of the homes, and are these homes increasingly conducting helpful experiments in cooperative living so that the children are learning to be Christian in daily life?

c. Is your church carrying on, or sharing in carrying on, such instruction *and activity* throughout the week as leads your pupils to look upon religion as having to do with all of life, seven days in the week?

d. Do all the agencies and the total activities of the church reveal to Church School pupils the Christian spirit and the Christian attitude *in practice*?

e. To what extent does your school make the play life of its members contribute to character building? Is there comradeship in play between older and younger members of the school?

f. Are your young people finding and using opportunities for initiating and carrying through Christian enterprises?

g. How has the church modified the social life of its school members and the social life of the community in such ways as to affect for good the ideals and attitudes of the pupils? Are the attitudes of loyalty, reverence, appreciation, sympathy and selfishness developing in your pupils?

h. What has been done to develop a total life in the community which makes conditions helpful in this respect to Christian growth? Is the church as a school rendering genuine service to the community?

i. To what extent are your church and its members in active and sympathetic cooperation with the

public schools? Does this cooperation on the part of the church and church people bring about a better attitude on the part of school teachers and better results from the school process?

j. Are your church people and Church School pupils increasingly taking a Christian attitude toward people in our midst who are of other races?

k. How is a world-wide intelligence, sympathy and service secured in the case of all the school? Are your people increasingly internationally minded?

l. Are your church adults taking Christianity so seriously that their daily living in business, civics and politics, as well as in home and social life, is a constant testimony to the importance of Christian values? Just what is your church doing to reach and to mould the life in all these groups?

6. Do you survey the total life of your church at least annually in an effort to measure actual improvement in the situation, to discover better spirit and attitude on the part of scholars in daily life, and to plan definitely still further to improve conditions in the community life?

The above tests will help us to discover the degree to which our church comprehends the educational process and is developing its life so as to secure the desired results, and will suggest how we may determine the extent to which our efforts are really registering in Christian living.



The Challenge to Leadership in the Southwest

By JOHN C. PRINCE, District Secretary, Kansas

THE Congregational churches of the Southwest are making progress in religious education.

Schools generally are adopting graded lessons for the lower grades. The weekly story papers for young people and children are much in evidence. The Interdenominational Sunday School work and Christian Endeavor movement are usually well organized and effective. The number of schools of religious education and of young people's institutes and conferences is increasing. Sectarianism unfortunately influences the work.

Congregationalism has a distinct and needed contribution to make to Christian life and thought in the Southwest. More thought must be given to the matter of adequate leadership if this contribution is to be made. Such leadership must be characterized by the right outlook upon church life and service. Ultimate goals must be kept in mind. The fundamental importance of sustaining the unity between reason and spirituality and between education and Christian achievement must be recognized.

The churches of the Southwest are largely rural in type. To secure adequate leadership for such

churches, colleges and seminaries must give more thought to training men with rural leadership in view. Professorships and lectureships on rural life, including the rural church, must be established. Convocations for rural pastors must be multiplied. Free circulating theological libraries should be established. Whatever the church invests in strengthening the ministry will bring abundant returns in more efficient church work and ultimately in a strengthened laity.

Lay leadership must be trained. If the pastor is properly qualified this training can be supplied to a large extent through the local church by study classes, discussion groups, institutes, lectures and reading courses. This is also true of leadership in religious education. If any immediate advance in such leadership in the local church is to be realized it will be because the local church feels the need of it and attempts to meet it by paying the price at which trained leadership is always achieved.

Given adequate leadership there will be developed such a type of church life and program for training of Christian character as shall provide the Kingdom



SOME RELIGIOUS EDUCATION OPPORTUNITIES IN THE SOUTHWEST

with both men and resources for its stupendous enterprises. The price of leadership training is that of self denial and cross bearing. There is no easier road, no lesser price, no shorter route. The Master trainer of leaders says, "If any man would come after me, let him deny himself, and take up his cross and follow me."

Rev. Frank Hampton Fox and his teacher training group in Park Church, Oklahoma City, Oklahoma. For two years Dr. Fox has conducted a teacher training class covering the first and part of the second year's courses. This last winter he had a class in each of the first two years' work. This work has been carried on in addition to his other pastoral labors in a large city parish. This teacher training work has been the most

outstanding instance in the Southwestern District.—J. C. P.



"They Bother Me All Day Long"

By HARRY THOMAS STOCK

HE said it good-naturedly and did not mean it as a plaint of criticism. Indeed, his statement was a sure evidence that his work was succeeding.

The speaker was a university pastor at one of our western state universities. He had come to his work that year, and he was telling how he had had to find his way among these young people. His method was to call up a Congregational student, ask him to come to the pastor's office for a chat, and then establish a friendly relationship. When I saw him, early in the year, he had made appointments with eighty students and only one had failed to keep the date.

They were a little reticent at first. They wanted to find out what kind of a fellow this university pastor was. They did not want to be "roped into" anything. But their confidence was soon won. Here was a friendly human being, youthful in spirit, sympathetic with all young people, who was in a position to render them important service during their university days.

My question was whether these conferences had led to further interviews. Did these same boys ever come back? It was in reply to this query that the pastor said, "Why, bless you, they come in to see me about every important and unimportant matter under the sun. They talk about courses, finances, religion, girls, the folks at home, the church, their vocational choice, what they did last night—I never saw a bunch open up so. The fact is these students bother me all day long. They keep me so busy that I haven't had time yet to get acquainted with the other four hundred and fifty Congregational students on the campus."

Our Congregational churches should be proud that there are men at university centers who draw students in this way. Parents may feel assured that their sons and daughters are under wise direction.

Out in Iowa the university pastors at Ames and Iowa City have been spoken of as the "Associate Pastors" of the Congregational churches of the state. That is exactly the proper designation. Their names belong on the church calendars of the local parishes along with the names of officers of the local church and the foreign missionary representative. The university pastor serves every community which has a son or daugh-

ter in attendance at the state university. As such he is the associate pastor of the church in that parish.

What does he do? The following and much more:

He helps make the first nights away from home both pleasant and safe.

He introduces your young people to the life of the Congregational church at the university.

He provides Church School classes, campus discussion groups, and young people's society meetings.

He makes himself the "friend in need," the "emergency man," for many students. He tries to help solve any problem which a student will share with him. He is the spiritual father to Congregational young people away from home. He stands in the stead of pastor and parent and trusted friend at home. The problems of science, philosophy, the social adjustments of campus life are brought to him in confidence and with frankness. The personal interview, followed by the helpful interest of a loyal comrade, is the heart of the university pastor's work.

He helps students find employment and often finds means of helping difficult financial situations.

He uses students in deputation work to smaller churches, in social service in the university community, in leadership of boys' groups, in Church School classes.

He is the vocational adviser to many students. He is one of the recruiting forces for the Christian ministry.

He is the big brother to foreign students at the university. He thus makes friends for foreign missions among foreign students in a strange land, who are often not sympathetic with the Christianity which they find in America.

The whole notion that education is a thing *per se*, to be acquired in a school and later put into real life, should be thrown upon the rubbish heap. Let us think of religious education as primarily growth in Christian living here and now through guided practice therein. And in respect to Christian living we must put the emphasis, as Jesus did, upon serving God by loving service of one another.—DR. GEORGE ALBERT COE.

Making the Annual Meeting Count

WHAT shall we do at the annual meeting?" asked Mrs. Brown. "We ought to be thinking about the program."

"Oh, I suppose we'll have about forty-seven reports, one from every officer and every department in the society, then elect officers for next year and be glad when it's over," sighed Mrs. Newcome.

"Well," said Mrs. Brown, "we have to have the reports, don't we? The ladies want to hear what we've done during the year."

"Yes, but why do they want to fill up so much time with talking about what we have done? I think we ought to spend more time trying to get a new vision of what it is about and trying to interest others in the work."

"That's all right," said Mrs. Willard, "but we couldn't cut out all the reports."

"Of course not," said Mrs. Newcome, "but we could have two or three that would sum up the main points in a new and interesting way, and not string it out."

"Suppose you tell us just how you would plan the meeting," said Mrs. Hollingsworth, who was president of the society.

"All right," exclaimed Mrs. Newcome, "I'll do it. Of course, I'm not trying to put over any pet scheme of my own, but I honestly do think we can do better with our annual meeting than we have done. Most of what we have had is of interest only to those who are already members. There are a lot of fine women in our church who aren't interested in missionary work, and most of them have a lot of ability too. If we have anything worth while here, and if we have genuine missionary spirit, seems to me we ought to be thinking more about getting it over to those who are not members, instead of planning things for ourselves."

"That does sound reasonable," said Mrs. Hollingsworth. "But we want to know how to do it."

"Oh, sure!" said Mrs. Newcome. "I almost got to preaching. Well, in the first place, I'd have the meeting in the evening instead of the afternoon. That would make it different, right away, and sort of serve notice that this is to be a special occasion."

"Then I'd have a good dinner and ask the Men's Club to serve it for us. That would take care of our husbands' dinner that evening."

"Then, we ought to have some nice music, a quartette, or a couple of soloists. Not just to lead the singing of hymns, but to give us a few numbers of dainty, enjoyable music."

"Right after dinner, while the men are eating in the other room, we could have our business meeting, with the reports and election of officers."

"Who would you have to give the reports?" asked Mrs. Brown.

"Why not have the chairman of each committee prepare her report in advance and give it to the secretary. Then, let her combine the main points into one report. Then we ought to have the treasurer's report, and one from Mrs. Hollingsworth, as president."

"If the secretary gives the report for the society, I don't see why you need one from me," said Mrs. Hollingsworth.

"Oh, yes, we should," said Mrs. Newcome. "Your remarks would gather up the loose threads and show what it all means, how it fits in with our church work, and is part of our job of being Christians."

"And is that all you would have?" asked Mrs. Willard.

"No, the big feature so far as the new people are concerned would come last. We ought to have a speaker, the very best one we can find, who will give us a good inspiring address. We ought to pay our speaker, get some one from out of town, anywhere, so long as he is good. If we could have an address that would bring to us all a vision of the meaning and the opportunity of Christian service, it would not only be a splendid ending for our year's work, but a start for the year to come. I would have this the last thing so that the men could come in and share it."

"You certainly are ambitious, Mrs. Newcome," said the president. "How are we to pay for this?"

"Sell tickets for it. Charge enough to cover all the expenses and then see to it that folks get their money's worth in a good time and something worth hearing."

And—they did it! For it was in some such way as this that the Woman's Missionary Society of one church put its annual meeting on the map as one of the events of the church year. Their program has been conducted for several years very much as *Mrs. Newcome* outlined it at the meeting. The young people have been enlisted to prepare posters and to sell tickets and aid in other ways. The men have thoroughly enjoyed their part in the program.

The attendance at these meetings has run as high as three hundred or more, for this is a fairly large church. Everybody in the church likes to come, whether members of the society or not, and no such meeting ever passes without securing signatures to many of the membership application blanks that are at each place at the supper tables.

The annual meeting of any such society ought to be an event in the life of the church—something that attracts attention of every woman in the membership, not only to the work of the society, but to the great cause of Christian service.

MONTHLY COMPARATIVE STATEMENT

May, 1924		This Year	Last Year	Increase	Decrease
Contributions		\$8,980.00	\$10,640.00	.....	\$1,660.00
Legacies		40.71	909.66	.....	868.95
Five Months from January 1, 1924		This Year	Last Year	Increase	Decrease
Contributions		\$67,843.00	\$63,606.00	\$4,237.00	.....
Legacies		242.71	14,421.66	.....	\$14,178.95

THE SUNDAY SCHOOL EXTENSION SOCIETY

Student Summer Service Appointments

Nineteen Hundred Twenty-four

"Now to the Great Adventure"

Such was the message from a Mount Holyoke College girl on her way to a pioneer county in South Dakota for her second experience in Student Summer Service activities. It was written on a simple picture postal card, but behind the words there was a great life purpose. For, with fifty other college young people, this worker was facing the wide open door which calls for Christian character and courageous doing, and which has for its challenge:

"Using My Life Where It Will Count for the Most"

Fern Axtell
Beryl I. Bartlett
Hazel Brownson
Thelma E. Carpenter
Albert L. Coombs
Carol E. Criddle
Lester S. Crowl
Addie Duke
Lela M. Elledge
Ada M. Hand
Gertrude E. Herman
James A. Herod, Jr.
Gladys L. Houghton
Mary E. Jefferys
Charles S. Kent
Neva I. Lindgren
Anne L. McKenzie
Mildred Maus
Ramona O. Messerschmidt
Mignon J. Moore
Vincent M. Patterson
Austin S. Phillips
E. Laurence Phillips
J. Wesley Prince
Marion K. Prytherch
Charlotte Reynolds
M. Louise Rider
Dorothy B. Robinson
Wallace W. Russell
Esther V. Sargent
George W. Scott
Evelyn Sheldon
Walter A. Smith
Elvis W. Spearman
Frances E. Stuelpnagel
W. Bowman Thrall
Louise F. Torrence
Kathryn M. Turrentine
Max H. Webster
Webster D. Wertz
Francis S. Wilder
Pauline Winchester
Gordon H. Winsor
Olga W. Winters
Henry F. Wolcott
Clement T. Wood

Southwestern University
Boston University
Wheaton, Massachusetts
Syracuse University
New Hampshire State
University of Washington
Wittenberg
Atlanta Theological Seminary
Washington State University
Pomona
Olivet
Straight
University of Vermont
Cleveland School of Education
Michigan University
Boston University, S. R. E.
Boston University
Simmons
Toledo University
Capital University, Ohio
Pacific University
Harvard
Talladega
Washburn
Syracuse University
Yankton
University of California
Mount Holyoke
Oberlin
Middlebury
Fairmount
Oberlin
Ripon
Talladega
Yankton
Huron
Tabor
Knoxville
Oberlin
Pacific University
Dartmouth
Smith
Riverside
Atlanta Theological Seminary
Cornell University
Union University

Texas
Massachusetts
South Carolina
South Dakota
Michigan
Oregon
Missouri
West Florida
Washington
California
Iowa
Negro Work, South
Alabama
Illinois
Maine
Florida
Pennsylvania
Kentucky
New Jersey
Georgia
Washington
South Dakota
Negro Work, South
Wisconsin
Tennessee
South Dakota
California
South Dakota
South Dakota
Kentucky
Oklahoma
North Carolina
Montana
Negro Work, South
South Dakota
Nebraska
Montana
Negro Work, South
Montana
Oregon
North Carolina
North Carolina
California
Tennessee
Minnesota
Tennessee

Student Summer Service Workers

Commissioned for a Year's Service

Catherine S. Coley
Jennie M. De Forest
Ruth P. Spaulding
Helen Wilcox
Harriet Yarrow

Hartford School Religious Pedagogy
Mount Holyoke
Simmons
Hartford School Religious Pedagogy
Wellesley

Southeast District
South Central District
Southeast District
Southeast District
Southwest District

* * *

The Ozarks and Beyond

By REV. W. HOWARD THOMLINSON, *Extension Worker in the Central South*

THERE are two tremendous reasons why Congregationalists have the greatest opportunity in the Ozarks that has ever come. Most of the intensely denominational churches which have done much work there in the past are discouraged and are dropping field after field. In the second place, the people are tired of denominational strife. In one community the people of two denominations told their ministers to drop their sectarian preaching that was likely to engender strife, and the business men of another town insisted that the churches work together. It is a real opportunity for us.

The rural communities are swarming with children. I found the Sunday School at one point with scarcely room for the children in the schoolhouse where they meet. Though the people were extremely busy planting corn and cotton, they came out to special services in the evening to the number of sixty. In such places I often use my moving pictures with films from the State University, on cotton raising or kindred subjects.

There is no question but what the farmer can make better than a good living in normal conditions with intelligent farming methods. This is wonderful soil for all kinds of fruit and truck farming, but prohibitive freight rates have made it nearly impossible to ship. For ready money some of the farmers are turning their timber into railroad ties.

With the somewhat meager chance of education that the older folks have had, there is a keenness of mind that surprises one. I noticed a long bow in one home. The father followed my interest with a display of his handicraft. He had an arrow made from cane like our fishing poles, and tipped with a steel arrow made by himself. There was a cedar bow six feet long with a cord made of twisted hickory bark, seemingly as strong as sinew. He said he had shot thirty fish with thirty-two shots, with these crude weapons, though some of the fish were moving rapidly.

A fine response has been met in all the Missouri fields where special service has been rendered. My cornet always stands me in good stead. One evening after a rainy afternoon and on brief notice, we had thirty-five people, mostly young folks, come to a rural service. Though we only had three song books, and most of the songs were not familiar to me, we had a good sing. After the service we organized a Sunday School. It was about ten o'clock; late for many because they usually go to bed at eight or thereabouts. Someone asked me to play some of the calls on the horn, and the crowd all stayed on and on until I in-

sisted on breaking up. One of the young people said, "Oh, we would stay all night if you would just play the horn."

Chilton on the Frisco above Hunter has 125 children and young people within a radius of two miles, and no Sunday School. The people tried to start something here several times, but it would only carry on a few weeks. I tried to effect an organization and plan to drop in there once a month. I walked the country over and found great opportunities waiting service. New missionary work is speeding up all around.

A great amount of time has been devoted to the Grandin Larger Parish in Missouri. The Grandin Church property, both parsonage and church, has been renovated. The effect of this alone has been good on the community. Special meetings were held and fresh impetus given to the program of the church there. Out from Grandin the mission points have been reorganized or roused by special meetings; house to house visitation; and much personal work has been done. Homestead and Pain have both organized Sunday Schools and Young People's Societies. At Current River, with a Union Sunday School, they are already in line for a community church as part of the Larger Parish. Crossroads, under the loyal leadership of an old Salvation Army Adjutant has a part in this larger program. He has built up the Sunday School to an average attendance of forty and holds a mid-week prayer service.

The pastor of the Gentry Church, Arkansas, expresses appreciation of service shared there in special meetings. Among those received into the membership of the church were three generations of one family, grandmother, father and granddaughter. One of the fine things here was the fellowship with the pastor, who is quite isolated from other Congregational churches.

My other visit in Arkansas was to a rural field and yielded little encouragement. It was difficult to find even a pallet for rest, or get a single meal. One loyal person of the community is endeavoring to carry on a Sunday School and sought my help. No support came even from that source. A bitter religious feud was on. They had resorted even to knives and guns. Of course they ought to be "evangelized," but it would need to be carried on much as you would work in some foreign field, just go in and live down prejudices and preach the gospel of love until the people learned to settle their church disputes in some other way than this.

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

Decisive Months!

INCOMING mail indicates that many friends of the cause now realize how urgently their cooperation is needed.

Delayed Payments

There is particular encouragement in the fact that more than one-third of daily remittances received are from subscribers whose payments have been overdue for two or three years. The letters accompanying these remittances show that payments have been delayed not through negligence or lack of interest, but on account of serious business reverses and for other good reasons.

The Spirit That Wins

Indeed, it is very evident in most cases where subscriptions have been delayed that a special effort, even to the point of sacrifice, is being made to honor these pledges as promptly as possible, so as not to hinder us in reaching the goal by April 1, 1925. With this determination on the part of 39,129 subscribers whose subscriptions are outstanding, there should be no question about reaching the objective as scheduled.

Local Cooperation the Way

Timely help which deserves special mention has been volunteered by pastors. In the effort to prevent any shrinkage on pledges taken in their churches, these pastors have been personally interested to secure the payment of subscriptions which are past due. Lists of delayed payments have been furnished on request. As a result, these churches show an impressive ratio of payments to pledges. In not a few cases, records of these churches indicate that subscriptions are over 90 per cent paid.

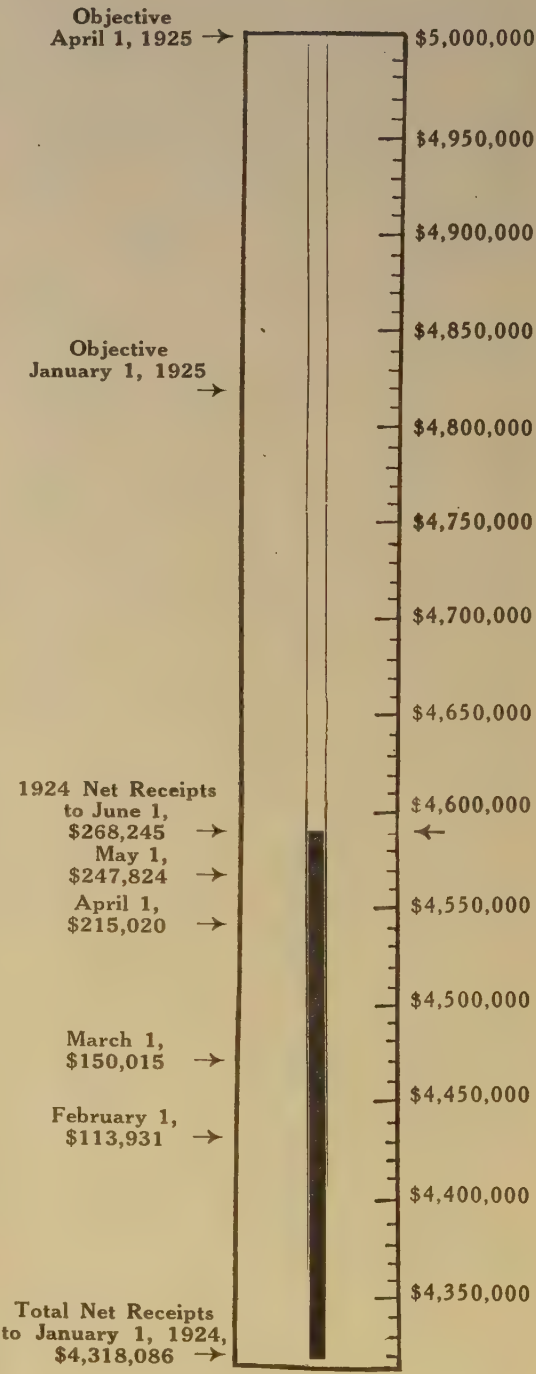
Pastors and other church officials will receive prompt cooperation in any efforts to bring payments up to date. The need for discharge of pledges should be stressed from the pulpit, in church calendars, and by special committees appointed to collect the Fund.

Subscribers have made payments in such splendid way that the Pilgrim Fund is already at work and has lifted a cloud from many families that have looked with apprehension to years when earnings cease. Let those whose subscriptions are not yet met match the spirit that has already completed eighty per cent of all the pledges made. Our Annuity Plan not only lifts burdens of the aged but gives future leaders new courage to enter the ministry and do its work with free minds. Will you make a strong finish in this pledge to which you have set your hand? Push the marker on the chart upward!

Get the right layman in your parish to call on subscribers whose payments are behind, and say that on the basis of their subscriptions the Annuity Fund has assumed obligations to ministers. Subscribers guaranteed that these be met.

Pilgrim Memorial Fund Objective

April 1, 1925 - - - - - \$5,000,000



The Annuity Fund for Congregational Ministers

Pension Plans of Congregational and Other Churches

By GEORGE A. HUGGINS, *Actuary of the Annuity Fund*

UNDER the plan of the Annuity Fund six per cent of each year's salary paid to a congregational minister is set aside to his credit and accumulated with interest towards providing an annuity beginning at age sixty-five, or, if he so elects, at a later age up to sixty-eight. In the event of his prior disability, the amount accumulated to his credit is applied to provide him an annuity, and, in the event of his prior death, an annuity for his widow or minor children.

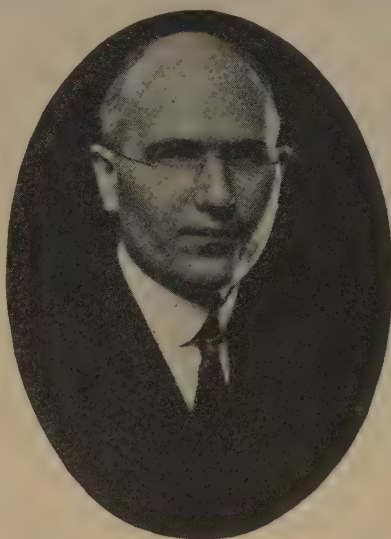
The Pilgrim Memorial Fund stands as an endowment back of the Annuity Fund, and the income apportioned to the members is applied towards paying their current dues.

The local church is asked to pay its share of the pastor's dues, which are, in the first year, the full six per cent, and in subsequent years the balance remaining after the credit from the Pilgrim Memorial Fund is applied.

This plan is in accordance with sound actuarial principles and has met the approval of leading pension authorities. What are these principles?

1. That an adequate pension plan should be provided by a church for its entire ministry.
2. That the plan should be supported through annual contributions accumulated until the time when the annuities begin. At that time the accumulated funds, sufficient to take care of the annuity payments as they fall due, are placed back of each annuity.
3. That the support of such a plan is a matter of right and justice and, therefore, should not be regarded as a benevolence of the church, but as an item in its expense budget.
4. That the plan should be contributory, shared by the minister himself, his local church and the church at large.
5. That the provision for old age should be in the form of an annuity beginning at a comparatively young age, sixty-five, in order to supplement the minister's earnings, which are generally greatly reduced in the later years of life.

It is always of interest to note what sister churches and organizations are doing along the same lines. First of all, colleges are sharing with their teachers through the Teachers' Insurance and Annuity Association backed by the Carnegie Foundation for the Advancement of Teaching, in making provision for the future of the teachers, but they have no Pilgrim Memorial Fund to share the cost of their annual dues. The Northern Baptist Church, through its Board, operates a plan similar to the Congregational except that through their funds they are taking care of seventy-five per cent of the pastors' dues, regardless of



ACTUARY GEORGE A. HUGGINS

the amounts of salary received.

The Protestant Episcopal Church, through its Church Pension Fund, makes provision for the future of its ministry by collecting each year seven and one-half per cent of the salary paid. This increase of one and one-half per cent enables larger provision for widows, orphans and disabled members in the early years of membership, but the age benefit does not begin until sixty-eight and involves retirement. The entire seven and one-half per cent is paid by the local church. When this fund was started a large sum was raised to make provision for service rendered prior to the inauguration of the new plan.

The Presbyterian Church in the U. S. A. has recently adopted a plan based upon annual payments of ten per cent of the salary, seven and one-half per cent by the local church and two and one-half per cent by the minister. This increased percentage will enable their board to make larger provision for the future of their ministers. While the provisions for disability benefits and for widows and orphans are similar to those of the Episcopal plan, the age benefits are in the form of annuities beginning at age sixty-five, not involving retirement. \$15,000,000 will be raised and placed back of the new fund to make provision for liabilities accruing on account of service rendered prior to the inauguration of the plan. The new plan will not be put into operation until at least 4,000 churches and pastors have agreed to participate in it.

The Southern Presbyterian Church has also recently decided to install a new pension plan along somewhat the same lines. The Methodists, the Disciples, the Southern Baptists and the United Lutherans are also at work on enlarged pension plans based upon the above principles.

The development of pensions for Protestant ministers within the last few years has been one of the most gratifying phases of Christian work in this country, especially as the new plans rest on sound actuarial bases. These points as above shown are fundamental principles of the Annuity Fund for Congregational Ministers.

* * *

The Widow's Cruse of Oil

From an honored State Superintendent: "The first quarter's allowance under my Annuity Fund membership reached me on my birthday. My wife remarked that I had a wonderfully fine birthday present.

"When I joined the Annuity Fund I did so to help a good enterprise along. I thought I would do well to get back what I put into it, that it would come

when I needed it more and encourage a wise enterprise. But the investment has been like the widow's oil and it has proven the foresight and business efficiency with which the Annuity Fund is being managed.

"Even when the health is perfect at seventy years of age the decline in salary is inevitable and it gives

comfort in looking forward to the rainy days which are sure to come as one reaches the last lap in the race course. I wish that every minister would join the Annuity Fund without a day's delay. The rewards will grow better and better as the years go by for our fellowship has yet better things ahead."

* * *

First Impressions of a New Secretary

By REV. HARRY ROBERTS MILES

ON entering the door of the Ministerial Boards one faces an office force that indicates business of large volume. It is carried on with business methods under the direction of a Board of Trustees that includes men of affairs, holding positions of responsibility in banks and offices of the city. The monthly meeting of this board shows not only the keenness of these laymen, but a fine ethical sense that puts the tone of transactions on a level above that of many annual church meetings. The laymen on the board recognize the General Secretary as their peer in business methods and judgment.

There is a warm, human strain in this modern, big organization. Action is not delayed by red tape. When it is learned that there is trouble in the home of a distant minister or of his widow, a check is often mailed the day a letter is received and reaches the family while the need is acute.

A personal touch has gone into all the Relief and Annuity work so that more than money goes out from the office. Correspondence that I have already seen shows that the General Secretary is an intimate friend to whom hundreds of pensioners open their hearts because they have found him a great, wise brother. The personal note that Dr. Rice put into the work in its beginnings has been kept with multiplied names on the rolls. The office force have caught the spirit. The meaning of the work done makes all sense the privilege of having part in it.

I wish the people of the churches could see at close range what I am just beginning to see. The first case that fell to me to report upon with view to a

grant was that of a man and wife who had both been foreign missionaries. They came back to this country thirty-five years ago. He has had hard fields in mining towns of the Rockies, built one of the largest churches in the Southwest, was so respected by citizens of his present home for his civic and health work that they sent him to Europe in recognition of his public services. He is written up in "Who's Who." Now he has had a cerebral hemorrhage and is broken. He had one son killed in France; another, who is giving generous help to the family, has seen his mother's health break twice when she tried to supplement the earnings of the family by teaching. The churches seemed to the son unfair in putting their workers under the strain that breaks, and he has not been in a church for fifteen years. When he saw the way in which our office meets situations such as this which he brought to us he said, "I have misjudged the churches and seen things from but one angle."

The office of the Ministerial Boards is more than a busy center where Pilgrim Memorial Fund subscriptions are collected, annuity dues and annuities themselves are paid, offerings of the churches for Ministerial Relief received, disbursed, and a lot of other business done. It could be likened to the hearthstone of a great family whose scattered members turn their thoughts toward it because through it the churches make them know that they are all remembered and because its warmth and light reach them all. enter with full heart upon this work, which is in one aspect technical and systematized, in another deeply personal.

This is a bungalow home in the luxuriance of California to which a veteran and his wife have retired, and where they rest in their old age. Their contentment and anticipation of the fruition of Christian faith are quite ideal. The minister writes, "I send a picture of our bungalow. We have named our nook Beulah Dale. In the cool of the morning and evening I work in the garden and care for our pony and cow and chickens. During the day we both manage to do a good deal of rest-

The Brighter Side



BEULAH DALE

ing. Wife gets around by the help of a crutch. With the pension we are relieved from worry and have the frugal abundance that our home missionary life has prepared us to get along with happily. The promise holds that the Lord will provide. His providing that brings us into touch with you and so many whom you act for is doubly precious. We often listen to the sea beyond the surrounding hills as we await the sunset and think of the coming morning where the sunset will never come."

Christmas All the Year Round

THE noble gifts to the Christmas Fund have for two years provided not only a generous Christmas remembrance to the pensioners but an over-ow for a Christmas Emergency Fund to be distributed to those in special need throughout the months that follow. One receiving a check of \$100 from this Christmas Emergency Fund to help in meeting the expense of traveling to a specialist for treatment in serious physical infirmity, writes: "I have been brought up on the old couplet,

'Christmas comes but once a year
And when it comes it brings good cheer.'

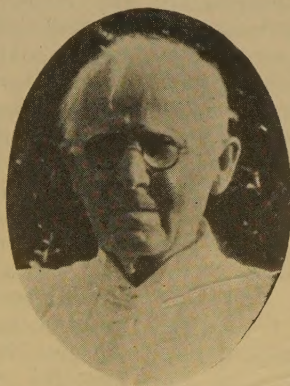
This check from the Christmas Fund seems to contradict the first line as well as prove the truth of the second most joyously."

If givers to the Christmas Fund could understand even a small fraction of the blessed service of that fund in its distribution to meet emergencies, their hearts would be filled with joy that they had a part in providing for these necessities.

* * *

A Deserved Pension

Oscar A. Palmer, the trusted, consecrated and successful home missionary and pastor of churches in Kansas, Nebraska, Oklahoma and Missouri, after nearly fifty years of service, has gone from us into the larger life. He lived to be eighty-three years of age. The writer of this paragraph has known him personally for fourteen years; was a member with him and his wife in the same church. We worshiped together—we visited together. We talked of the Lord's work in which we both had been engaged for many years. I became very fond of him. He was sincere, honest, consecrated. He was a student and a scholar. He found time in the abundant activities of the ministry to study. He achieved wonderful success in mathematics, solving some problems in higher mathematics that have been possible to but few. But he chose the ministry and rejoiced in its opportunities above all else. He was the trusted friend, the wise counselor, the comforting pastor, the spiritual guide of hundreds of souls. We believe he heard at last the welcome salutation of his Lord, "Come ye blessed of my Father." It is a joy to look upon the countenance of one so lovable and triumphant, one of God's great souls.—W. A. R.



REV. OSCAR A. PALMER

Well Again and at Work

The grants of the Board have been of peculiar assistance to those who are temporarily broken in pastoral service and who are enabled to tide over a hard place and return to active work with enlarged strength.

Some two years ago a minister in Colorado was compelled to relinquish his work and give himself to the recovery of health. A few weeks ago he wrote, "I wish I could tell you how wonderfully you have helped me with those checks. I realize more fully than ever that the gracious guidance of him who knows the end from the beginning is the force that has shaped the policies of the church in caring for his worn and broken vessels. In my own case it has served not only to relieve but also to mend the vessel so that I now am privileged to say that I expect to take up my ministry again. I shall not therefore need the relief check of the next quarter.

* * *

Money and More

"At the close of the year we were greatly blessed in receiving from the New York office the large Christmas gift and the assurance that our pension for 1924 had been increased, for all of which we were very grateful and greatly encouraged.

"And now we have an added cause of joy and happiness in the personal touch and interest that came to us in your recent letter, in which you express your solicitude as to our measure of health and your cordial wishes for a year of comfort and peace for myself and wife. It does us great good to be thus remembered. Please accept many thanks for your interest in us."

A recent contribution to the Board of Relief was received from one who said, "This contribution to the Board of Relief is the direct effect upon me of taking the part of 'Mrs. Leslie' in the dramatization 'Sunset,' written for the Board of Relief." Would that scores of others might take this part with like result!

The Congregational Board of Ministerial Relief reports an income for the five months ending May 31, 1924, of \$68,690.76, a gain of \$8,776.92 over the corresponding months of last year. It is gratifying that \$5,999.79 of this gain is in gifts of churches, and \$3,307.52 from the State Societies. Despite this advance the average regular grant to a minister is only \$286. It should be nearly double that.

FORMS OF BEQUEST

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to The Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum of dollars for its uses and purposes.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

I give and bequeath to The Annuity Fund for Congregational Ministers, a corporation organized April 23, 1914, under the laws of the State of New Jersey, the sum of dollars, for its uses and purposes.

PILGRIM MEMORIAL FUND

I give and bequeath to the Corporation for the National Council of the Congregational Churches of the United States, organized 1909, under the laws of the State of Connecticut, the sum of dollars to become part of the Pilgrim Memorial Fund.

WOMAN'S HOME MISSIONARY FEDERATION

Commission on Interracial Cooperation

Mrs. Parker W. Fisher, of Southern Pines, N. C., who writes the following report, was appointed by the Federation to serve on the Woman's General Committee of the Commission on Interracial Cooperation.

WHEN I was asked in November, 1922, to become a member of the Woman's General Committee of the Commission on Interracial Cooperation, I knew nothing whatever about the movement, had not even heard that there was such a commission. Born and reared in the South, with generations of southern stock in my blood and nearly forty years of southern thinking, with actual experience during the reconstruction days following the Civil War, mingled with a certain amount of southern prejudice, perhaps, offset by two years at school in the North and four years in the Central Congregational Church of Atlanta where I came in contact with people from the North who are now making their homes in the South, I had been seeing this problem of race relations from various angles and doing a lot of independent thinking about the whole question.

There have always been a goodly number of white people in the South who have had real understanding and sympathy for the colored people, and who have been anxious to see that they receive justice and fair play, moved perhaps by their love and sympathy for certain individuals of the Negro race with whom they had come in contact in their childhood days, a fact not generally understood by people of the North. This very sympathetic understanding was a helpful factor in the organization of our Commission, and has made it possible to gather from the leading religious denominations of the South as well as the business organizations, clubs, farmers' unions, etc., representative white people moved by a warm impulse to see that cooperation and justice shall be established on a wise and practical basis. It is a privilege to be associated with the men and women of the type who make up this Commission, and it gives one the inspired feeling of taking part in a practical as well as an ideal plan for bringing in the Kingdom of God on earth.

This movement came into being in 1919, and was the result of an informal conference of leading northern and southern white men held in New York City in December, 1918, just after the close of the World War, and a larger conference held in Atlanta in January, 1919. Its purpose when formed was:

1. To study the Negro problem and discover what the Negro wanted.
2. To agree upon a minimum program behind which intelligent white people might be rallied.
3. To line up white people in support of this program.
4. To enlist in its support at the same time the leaders of the Negro race.
5. To take necessary steps to make the program effective.
6. To secure cooperation on the part of all agencies working in this field and to render assistance to them

in the matter of better team work, and to avoid duplication.

The Commission included white and Negro leaders chosen from thirteen southern states which have more than eighty per cent of Negro population of the United States. Its membership includes business men, university presidents, leading lawyers, and leaders in the great denominations, as well as certain outstanding men who, for years, have devoted their lives to Negro work. Through one or another of these members most of the great white and Negro agencies really interested in the race question are represented. When the Woman's General Committee was formed, in November, 1922, as an arm of the Commission, representatives of the Federation of Women's Clubs of both races were added, with headquarters in Atlanta.

To quote from the resolutions passed by the South Carolina State Committee on Race Cooperation:

"We wish to call attention to certain conditions which affect the colored race in its relation to white people, and which, if corrected, will go far toward decreasing friction and removing misunderstanding, distrust and suspicion. We declare it to be our conviction that the following outstanding evils in our national life today should be speedily remedied:

1. Believing that the double standard of morals in regard to race as well as sex, is a quicksand which threatens to undermine our civilization, we appeal for the creation of a public sentiment which will no longer tolerate this condition but which will demand protection of all womanhood.

2. There is no crime more dangerous than that which strikes at the root of constituted authority, breaks all restraints of civilization, and substitutes mob violence and masked irresponsibility for established justice. There is no greater fallacy than that which holds up the shield of southern womanhood in defense of the crime of lynching and burning human beings, claiming that such acts are the outcome of southern chivalry.

Therefore, we utterly repudiate such sentiments and condemn such practices, and recommend that all people give themselves to a definite study of these vital matters."

And from the resolutions of the North Carolina State Committee:

"We believe that the unrest existing between two different races dwelling side by side under the same economic system and the same government can be lessened and eventually dispelled by a course of justice and fair play. When one race exceeds the other in numbers, in possessions and in opportunity there is but one solution. As a Christian people we hold the elements of that solution. It lies in the cultivation of an attitude of fairness, goodwill, and conscious determination to establish an understanding sympathy.

As a member of the Woman's General Committee of the Commission on Interracial Cooperation I have the honor to be the only white woman representative of the Denomination on this Commission—and such am proud indeed to be.

We, the native born and bred southern people of

both races are on this job. Do not expect to be blinded by the dust we raise, by the rapidity with which we move toward the accomplishment of our aims and purposes.

But don't think we are not moving just because you cannot see the dust!



Young People's Work

"Summer Knitting"

TO many of us the summer means a period of pretty definite rest from church activities. Few organizations keep up any regular program during these months, and with easy consciences we dismiss all thought of responsibility and sit back in our easy chairs, waiting for the "opening of the fall work." And yet, especially for those who are leaders, this period ought to be a time of fruitful preparation, when plans are made, material acquired, and we make certain in our own minds exactly what it is that we want to do when this "opening" arrives. In other words, we ought to decide now exactly what sort of an "opening" we shall have.

First, in such preparation should come a bird's-eye view of the whole year's work. What shall be the general scheme that shall link together the separate items in our programs? Ideally such a scheme should include the four points of church, community, home and foreign missionary service, so arranged as to give proper emphasis and proportion to each. The fall might well be devoted to packing a Christmas box for some home mission school or family. Thanksgiving and Christmas naturally suggest opportunities for service to the local church, through participation in the celebrations connected with these occasions. The winter months offer a good time for community service. Surgical dressings, toys, dolls or other supplies for hospitals, equipment for visiting nurses, assistance to Civic Unions or other community organizations are typical illustrations of ways in which this service can be rendered. The spring is an excellent time for carrying out a foreign missionary project, so that whatever gifts or supplies are made may be shipped in time to reach the desired field by the next fall. The desirability of a well thought out general scheme of this sort cannot be too strongly emphasized.

When once the main plan has been formulated, it is well also to think ahead in some detail as to the particular articles that will be made under each project, and as to the supplies that will be needed. Especially is this true for children's work. Leaders will find the summer a most profitable time for the gathering together of pictures for scrap books and picture puzzles, for the collecting of post cards, and for the assembling of paper dolls and cut-outs from magazines, and remnants of cloth for patchwork, dolls' dresses, etc. A well stocked box of such supplies, ready for use when the busy fall days approach, is a great saving of nervous wear and tear on the part of a leader. Those who do not know what articles are most needed for our mission schools can secure helpful leaflets from the Woman's Board in Boston and the Woman's Home Missionary Federation in New York. The special

types of service to be rendered to the home church and community will have to be determined by local conditions. Certainly no leader should let the summer months pass without also becoming thoroughly familiar with the text book material available for her particular group. Good programs can be made only by those who "read, mark and inwardly digest" the subject matter from which these programs are to be constructed. What better time than the summer for the leisurely reading of the excellent 1924-1925 material on China and on the great problem of race relations? Every well balanced program will include both of these subjects, and such a program can be kept well balanced and well proportioned only by those who thoroughly know the material for themselves. Now, too, is the time for enjoying the supplementary reading that is suggested in connection with these themes, that our own knowledge may be as wide and varied as possible, and that we may be spared the painful sensation of attempting to make bricks without straw when we face the actual working out of our winter's program.

One more point it will be well to consider, and that is the social activities that any group will enjoy. When and how shall these be made a part of its program? Precise plans must, of course, wait upon particular occasions, but it is advantageous to forecast in advance a general scheme that will prevent too much, or too little, attention being paid to this side of the work. Then, with handwork possibilities well in mind, and with a study program well thought out, one can face the "fall opening" without hesitation or shrinking.



Program Topics

The Federation has prepared an attractive program for use in the World Service Schools, "Hold Fast America." As the program is descriptive of the work of the Federation and the State Union, it is suitable for women's auxiliaries and may be given most effectively. A story for Juniors, "The House That We Built," accompanies the program.



Do It Now!

Register for Home Mission Institute at Chautauqua, N. Y., August 9-16, 1924.

Most attractive program. Mrs. D. G. Waid will teach the Senior Book, "Of One Blood." Music by Chautauqua Choir, 1,000 voices, and New York Symphony Orchestra.

THE FOUNDATION FOR EDUCATION

Christian Work in the Pilgrim Institutions

IN recent days rather severe strictures have been passed on the Christian colleges, and a glib inquiry has persisted, "Why the church college at all?" Many replies might be made, but summary of conditions at two of our Pilgrim institutions will suffice.

Olivet College, Olivet, Michigan

When Olivet College was reopened in 1920, President Voelker made a pledge to the churches that he would try to bring back the old Olivet spirit which stood for the development of moral and religious character. The College opened in 1920 with 100 students; the next year they had 200; in 1922 they had 300, and in 1923 they had 360 regular students and about 200 part-time special students. (Figures taken from report of November, 1923.) One hundred and nineteen regular students either had been or were then Sunday School teachers. Seventy-two students had announced their intention of becoming associate members of the Olivet Congregational Church. Twenty of the students were members of the Beecher Club, an organization composed of those who have consecrated their lives to Christian service either in the ministry, mission field, or social service. Four members of the Olivet staff are Christian ministers; all of the staff are professed Christians. Dr. Voelker says, "I think I can safely say that no college in Michigan has a student body of finer type from the standpoint of Christian character and interest in moral and spiritual development." From the standpoint of scholarship, Olivet College ranks high. They have twelve doctors of philosophy on their staff. Their credits are accepted at par by all the leading universities of the land.

The enrollment in the various classes covering the courses in religious education at Olivet reveals the interest of the student body in this field:

President Voelker	40 students	1 class
(Extension work)	138 students	3 classes
Dr. Hayes	110 students	3 classes
Dr. King	145 students	4 classes
Dr. Smith	150 students	2 classes
Prof. Copps	8 students	1 class



Committee on Cooperation

In the June number of *THE AMERICAN MISSIONARY* was published a list of persons who have accepted membership in the Committee which is being formed in order that information concerning activities of the Foundation for Education may be easily accessible to churches and individuals of the Congregational fellowship.

Following is a supplement to that list:

MICHIGAN—Rev. G. A. Emerich, Pittsford; Rev. J. S. Hamilton, Bangor; Rev. A. E. Pomeroy, Bay City; Rev. Stephen Vaughan, Shelby.

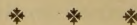
Pomona College, Claremont, California

Aside from the regular chapel services at Pomona College, there are two lines of public importance where the religious side is brought out each year. Once a year President Blaisdell arranges to have some strong preacher in residence for a week who not only presents the truths in public addresses but also is available for student consultation a number of hours each day. Second, they have some active missionary in residence from two to four weeks a year who gives a special course of lectures and enters into close personal contact with scores of students. The results of this contact have proved to be exceedingly beneficial.

All Freshmen take an eight weeks' course in which the modern thought of service and modern methods both in the foreign field and at home are dwelt upon as well as an introduction to the trend of religious thought. The actual enrollment in the elective course given by Doctors Brook and Taylor and Mr. Hand is at present 264. Few, if any, departments have as large an enrollment in strictly elective courses.

One might almost include the local Senior Y. P. S. C. E. as a student organization. About sixty of the members are from the Pomona student body and so important are they to the life of the organization that meetings are suspended during college vacations. For teachers in the local Sunday School and for workers in the Mexican mission they depend largely upon students. The pastor of a nearby church said he looked to the students of Pomona College for the life of his Epworth League and for leadership in all the good work of the young people. The Sabbath School leader in another church said that their Pomona students, because of their hearty cooperation, were largely responsible for making their Sabbath School one of the leading ones in their denomination.

The list of Pomona alumni found in China, Japan, India, Asia Minor and the Philippines is indeed a notable one. That it is not likely to decrease in the immediate future may be seen from the fact that the students raised money to send several of their number to the Student Volunteer Conference at Indianapolis.



NEBRASKA—Rev. Oliver M. Adams, Lincoln; Dr. G. Diehl, Norfolk; Rev. P. J. Thiel, Franklin.
NEW HAMPSHIRE—Rev. Henry G. Megathlin, Walpole.
SOUTH DAKOTA—Mr. Chas. Turney, Bonesteel.
WISCONSIN—Rev. C. W. Pinkney, Durand.

Northland and Ripon Colleges are in the midst of their drives for \$300,000 and \$600,000, respectively, with every prospect that the campaigns will succeed.